



STANDARD BEARERS

THE PLACE OF THE CATHOLIC SISTERHOODS

IN THE EARLY HISTORY OF EDUCATION AND
SCHOOLS WITHIN THE PRESENT TERRITORY
OF UNITED STATES, AS SEEN BY CONTRAST
AND COMPARISON WITH THE EDUCATION
PROVIDED FOR BY FEDERAL AND STATE LEG-
ISLATION FROM EARLIEST SOURCES UNTIL 1850

BY
SISTER MARIA ALMA

OF THE
SISTERS, SERVANTS OF THE IMMACULATE HEART OF MARY,
IMMACULATA COLLEGE, IMMACULATA, PA.

1928
P. J. KENEDY & SONS
NEW YORK

Nihil Obstat

J. M. CORRIGAN, D.D., LL.D.

Censor Librorum

Imprimatur

✠ D. CARDINAL DOUGHERTY

Archiepiscopus Philadelphiensis

PHILADELPHIA, JULY 13, 1928.

COPYRIGHT, 1929, BY
P. J. KENEDY & SONS
NEW YORK

To
OUR IMMACULATE MOTHER

FOREWORD

The plan of this study is:

- 1—To present briefly the main points of Federal and State educational legislation in each district of the United States, before 1850, and to consider to what extent such legislation was translated into practice.
- 2—To gather the main facts in the work of the Catholic Sisterhoods, and their place in the history of education and charity in the United States, from the earliest times until 1850.

A summary accompanies each division of the study, showing

- 1—Civil legislation considered.
- 2—Religious Sisterhoods according to diocese.

This work was offered in part satisfaction for the requirements of the degree of Doctor of Philosophy.

First Friday of May, 1924.

CONTENTS

	PAGE
EARLY COLONIAL PERIOD	I
MARYLAND AND VIRGINIA	13
PENNSYLVANIA AND DELAWARE	41
NEW YORK	84
NEW ENGLAND STATES	109
KENTUCKY AND TENNESSEE	115
NORTHWESTERN TERRITORY, INCLUDING OHIO, MICHIGAN, WISCONSIN, ILLINOIS, INDIANA . .	139
THE CAROLINAS AND GEORGIA	184
LOUISIANA, INCLUDING MISSISSIPPI, ALABAMA, FLORIDA, ARKANSAS, TEXAS	191
MISSOURI AND IOWA	207
OREGON	222
THE MOUNTAIN STATES AND CALIFORNIA . . .	225

STANDARD BEARERS

Catholic Education: 1727—Louisiana Ursulines; 1568—Florida Missions; 1597—Rio Grande Missions; 1642—California Missions.

Colonial Education in New England: 1636—Massachusetts; 1638—New Haven; 1642—Connecticut.

EDUCATION IN COLONIAL TIMES.

A survey of beginnings in education in the territory now included in United States, emphasizes anew the fact that in all ages and nations, the history of Catholic Schools is coëval with the history of Catholic life. Up until the middle of the nineteenth century, both in Europe and America, education depended almost exclusively upon the interest of religious denominations,—national, state, or federal constitutions to the contrary notwithstanding.

“Gladstone’s first Ministry . . . (in England) put through the Forster Education Act in 1870, establishing for the first time a national system of education. . . . The declared aim of this law was to complete the voluntary system and fill up the gaps.”¹ “But many children continued to attend the

¹ Schapiro, J. Salwyn, Ph.D. *Modern and Contemporary European History*. Houghton, Mifflin Co., N. Y., 1921, p. 332.

Voluntary schools which were under sectarian control, and were supported largely by private contributions.”² That “it was the schoolmaster who triumphed at Sedan,” was the common view in France . . . the superiority of the Prussians was assigned to the fact that their national system of popular education had almost completely abolished illiteracy.

“Popular education in France was in a sad way . . . The Ferry Laws (1881-82) established for the first time a comprehensive system of education . . . requiring that it be compulsory, free and secular. Normal schools for the training of teachers . . . long neglected . . . were now encouraged.”³

In Belgium . . . “An education Law passed in 1879 established a public school system on a secular basis, to be supported by the Communes . . . no public support was to be given to schools other than those recognized by the government.”⁴

COLONIAL LOUISIANA

As illustrative of this attitude towards popular education in America, we note as pioneer among Catholic schools in the territory now included in United States, the Ursuline Convent and Academy for Young Ladies, New Orleans. The inception of this educational venture follows only three years

² Schapiro, J. Salwyn, Ph.D. *Modern and Contemporary European History*. Houghton, Mifflin Co., N. Y., 1921, p. 341.

³ *Ibid.*, p. 240.

⁴ *Ibid.*, p. 490.

after the settlement of New Orleans by the French West India Company, 1717.⁵

"There was great need of facilities for instruction in Louisiana; the necessity was urgent with regard to female education. In some instances, the colonists whose fortune permitted, sent their sons abroad . . . but they were less willing to undergo such separation from their daughters. The Company of the Indies, desirous of providing for the care of the Hospital and the education of girls, concluded, in Sept., 1726, an agreement with the French Ursulines, whereby a Community of the Order was to be established at New Orleans. . . . This undertaking received the royal approbation by brevet (of Louis XV) dated the same month,"⁶ September 18, 1726.⁷

The Sisters assembled at Hennebon, Brittany, and embarking 22 February, 1727, reached their destination 6 August, the same year. In spite of primitive conditions they began their educational work immediately, though the opening of the hospital was deferred for some time. They established during the first year, schools for French and Indian girls,

⁵ Shea, John Gilmary, *History of the Catholic Church in the United States*, N. Y., 1890, Vol. I, p. 568 ss.

⁶ Renshaw, Henry, *Lecture on Louisiana Ursulines*, in *Records of Louisiana Historical Society*, New Orleans, Vol. II, Part 4, Dec., 1901.

⁷ Vogel, E. M., *The Ursuline Nuns in America*, in *Records American Catholic Historical Society*, Vol. I, p. 219 ss.

Catechism classes for the negroes, and classes for French adults. A boarding school was opened in October, but tuition for all in the day schools was free.

About this time there arrived at the colony from France, "les filles a la Cassette." They made their home with the Ursulines. The Sisters collected from in and about New Orleans, all the female orphans. For these the Indies Company later made an allowance, as well as for each additional child placed with the Ursulines by the Company's order. The children orphaned by the Natchez Massacre, 1729, were likewise confided to the care of the Sisters.⁸

Some years later the Ursulines received, also, large numbers of women and children of the wandering Acadians, a few of whom later became religious in the convent. Thus we see that these pioneer nuns cared not only for the unfortunate of their own race, but also for the children of the "gentle Choctaw, and the fierce Chickasaw, the coal-black Congo and the comely Yolloff, the intelligent Foulah, and the terrible Mandingo."⁹

The work of education thus established by the nuns, has continued, with some brief interludes, due to the kaleidoscopic changes in Louisiana government, until the present time.

⁸ Renshaw, *Ibid.*

⁹ Member of the Order of Mercy, *A Catholic History of Alabama and the Floridas*, N. Y., 1908, Vol. I, p. 150 ss.

FLORIDA MISSIONS

In the Southeast, too, education kept pace with the establishment of missions. A colony of Jesuits, sent out by St. Francis Borgia, at the request of Melendez, governor of Cuba, founded, as early as 1568, an Indian school at Havana, for Florida children. At the same time several of the Fathers proceeded to Florida, to acquire amid the hardships of an apostolic career, the rudiments of the language.¹⁰

The Florida mission which crowned these Jesuits with martyrdom was almost immediately taken up by the intrepid Franciscans, one of whom, Francis Pareja, drew up in the language of the Yamassees, his abridgment of Christian Doctrine, the first work in any of our Indian languages that issued from the press, as early as the sixteenth century.¹¹

RIO GRANDE MISSIONS

In the Southwest, we see eight Franciscan missionaries among the colonists who in 1587 under Juan de Orante, founded San Gabriel, the first Spanish post on the northern Rio Grande. While Orante and his men were exploring the country, Father Roderic Duran and his companions were investigat-

¹⁰ Shea, J. G., *History of the Catholic Missions among the Indian Tribes of the United States*, N. Y., 1899, p. 58.

¹¹ *Ibid.*, p. 67.

ing the manners, customs, language and religion of the people. We may judge of their success by the fact that by 1626, twenty-seven missions had been established in what is now the State of New Mexico, several of which possessed large and beautiful churches. At Queres, all were baptized and many of the Indians had learned to read and write.¹² So rapid had been the progress of Catholicity along the Rio Grande that the Indians, or Pueblos, as they began to be called, could read and write there before the Puritans were established on the shores of New England.¹³

CALIFORNIA MISSIONS

Still further to the West, we find the first permanent mission in California established by the Jesuits in 1697, after numerous unsuccessful attempts dating as early as 1642. On February 3, 1768, however, "these pioneers of faith and civilization," sixteen in number, were deported as prisoners; twelve Franciscans and four secular priests taking their missions.¹⁴ To each mission was attached even at that time, what we would now call an Industrial or

¹² Shea, J. G., *History of the Catholic Missions among the Indian Tribes of the United States*, N. Y., 1899, p. 78 ss.

¹³ Benavides' Memorial, 1630. "This work is now in the library of Harvard College."

¹⁴ Shea, p. 89 ss.

Manual Training School, which afforded the best practical training for an uncivilized people.

"A part separated off, and called the Monastery, was reserved for Indian girls where they were taught . . . to spin and weave, and received such other instructions as was suited to their sex. The boys learned trades, and those who excelled, were promoted to the rank of chiefs. . . . Every Mission was directed by two friars: one of whom superintended the Mission building and religious instruction; the other, the field labors in which he always took part, teaching 'consilio manue.' "¹⁵

Bartlett, the United States Commissioner for the Indians of this district, says, "Five thousand Indians were at one time collected at the mission of San Gabriel. They are represented to have been sober, and industrious, well-clothed and fed; and seem to have experienced as high a state of happiness as they are adapted by nature to receive."¹⁶

The establishment of an Industrial School from a twentieth century viewpoint may seem an undertaking of little moment, but when we consider the prodigious intellectual effort required for the mere mastery of the Indian languages before the Fathers could give the simplest rudiments of religious instruction, the project assumes gigantic proportions.

¹⁵ Shea, J. G., *History of the Catholic Missions among the Indian Tribes of the United States*, N. Y., 1899, p. 104 ss.

¹⁶ *Ibid.*, citing Personal Narrative of Bartlett, U. S. Com., p. 84.

"No portion of the continent contained, in the same compass, tribes so variant in language, and consequently, in race." ¹⁷

Little analogy existed between the various dialects and several are distinct radical languages.¹⁸ And yet, despite the almost insurmountable difficulties, so well organized were these Mission Schools, that years after their secularization, plunder and final disintegration, officially decreed by Congress (1834 and 1837) ¹⁹ they were still regarded as models for training and educating the natives. President Pierce, in his message to Congress, 1854, outlining a plan for the control of the Indians, when, following the rush of whites to the California gold fields, 1849, the natives were forced to the mountains and their control became a local and national problem, says:

"War was tried in vain, and the government of the United States is now reviving the mission plan,

¹⁷ Shea, J. G., *History of the Catholic Missions among the Indian Tribes of the United States*, N. Y., 1899, p. 98.

¹⁸ A specimen of the language of these missions as cited by Shea, is quoted here by way of illustration; Duflot de Mofras gives the initial words of the Our Father, as used in adjacent missions:

San Fernando.....Y yorac yona tarrav tucupuma
 San Gabriel.....Y yonac y yogin tucupiagnasca
 San Rafael.....Api maco sa lileto manenas
 San F. Solano.....Alla igame mutry o cuse mi zahua
 San Luis Rey.....Cham na cham migtupanga auconan
 Santa Inez.....Dios caquicoco upalequen alapa

Shea, *Ibid.*, citing Duflot de Mofras (*Exploration-384*) p. 98 ss.

¹⁹ *Ibid.*, p. 112.

omitting, of course, the religious features. On the San Joaquin River, they have collected Indians, laid out farms, gathered cattle, and are, in fact, pursuing the plan of the Franciscans." ²⁰

This plan of the Franciscans was followed, and found practical by the officials of the United States Government by advice of its chief executive after one hundred and fifty years.

COLONIAL EDUCATION IN NEW ENGLAND

In the Northeast, too, religious control was dominant, from earliest times, in the schools, whether elementary or collegiate.

"The Protestant settlers of New England had broken with a State Church, yet had retained so much of the impressions of unity of church and state, that at first, citizenship and church membership, when not identical, were closely related, and religion was a dominant subject in founding schools of every degree, from the humblest to Harvard College. . . . For two centuries, all the institutions were in harmony with the leading religious sentiment. Religious instruction was dominant in some schools, prominent in many . . . tolerated in all. . . . Despite the organization of a federal government, each state tended towards something of a homogeneous re-

²⁰ Pierce's Message to Congress, 1854, p. 463. In Congressional Library, Washington, D. C. Also Shea, p. 114 ss.

ligious sentiment, in accordance with which its schools were molded.”²¹

Legislation with regard to the schools in Massachusetts, dates from 1636, when, on the eighth of September, the court agreed to give 400 pounds towards a school or college. November 2, 1637, the general court ordered the schools to be established at Newtown. The name of the town was soon after changed to Cambridge, “a grateful tribute to the transatlantic literary parent of many of the first emigrants.”

In 1638, while the commencement of this school was still under consideration, John Harvard, a dissenting clergyman of England, resident at Charlestown, died, bequeathing one-half of his property and his whole library to the institution. This “was accepted by our Fathers as an omen of Divine favor. With prayer and thanksgiving, they immediately commenced the seminary, and conferred upon it the name of Harvard.”²²

So, through the various ordinances regarding schools and colleges, we trace the influence of religion (Christianity, in its various forms). Ordinances for the establishment and support of common schools follow close upon this foundation, 14 June,

²¹ *Education Report*, Govt. Printing Office, Washington, D. C., 1894-95, Vol. II, p. 1619.

²² *Education Report*, Govt. Printing Office, Washington, D. C., 1892-93, Vol. II, p. 1226 ss.

1642, and 11 November, 1647. In the latter, we find the oft-quoted purpose of colonial education in New England, formulated in the Massachusetts legislation, and incorporated almost verbatim, in the laws of the other colonies:

"It being one of the chief projects of the Old Deluder, Satan, to keep men from the knowledge of the Scriptures, by keeping them in an unknown tongue, so in these latter times by persuading from the use of tongues, that so at least, the true sense and meaning of the original, might be clouded by false gloss, is of saint-seeming deceivers, that learning may not be buried in the grave of our Fathers, in the church and commonwealth, the Lord assisting our endeavors: It is therefore, ordered . . . that every township in this jurisdiction, after the Lord hath enlarged them to the number of fifty householders, shall then, forthwith appoint one within their town . . . to teach all children to read . . . and write."²³

It is to be observed that this earliest school legislation in Puritan New England, is preceded by the practical and efficient solution of the problem in the Pueblo schools of the Southwest, successfully in operation since the first quarter of the seventeenth century.²⁴

²³ *Education Report*, Govt. Printing Office, Washington, D. C., 1892-93, Vol. II, p. 1232 ss.

²⁴ *Account of Pueblo Schools*, p. 7; also Note 13, p. 7.

Legislations consistent in tone with this, followed in quick succession throughout the entire colonial period, but thereafter for some time, the schools, and in fact education in general in Massachusetts, suffered a decline.

The earliest Connecticut legislation is contemporary with that of Massachusetts: 1642. The history of Connecticut had begun only seven years previously, with the founding of Hartford. At that time, 1642, an appropriation of thirty pounds was made for the support of a school, not as a new venture, but as one of the establishments of the town.²⁵

"The first teacher to appear in New England records, was John Higginsons, who set up a school at Hartford, Conn., in 1637."²⁶ William Collins, who came to New Haven, in 1640, with a number of Irish refugees from Barbadoes, is referred to in the journal of John Winthrop, as a "young scholar, full of zeal." He established and taught a school, likewise, at Hartford.²⁷ It was private enterprise that opened the schools both at Hartford and New Haven, and it is interesting to note that Irish, and most probably Catholic, refugees were employed as the "Masters" in both these districts.

New Haven dates from 1638, and there is evi-

²⁵ *Ed. Report*, Govt. Printing Office, Washington, D. C., 1892-93, Vol. II, p. 1240 ss.

²⁶ *Cath. Historical Review*, April, 1917-January, 1918, Vol. III, p. 57.

²⁷ *Ibid.*, p. 58.

dence of a school in the colony the following year . . .

“Dr. Barnard says that Theophilis Eaton (Governor) and John Davenport have the credit of establishing in New Haven, before it ceased to be an independent colony, a system of public instruction, at that time without a parallel in any part of the world, and not surpassed in its universal application to all classes, rich and poor, at any period in the subsequent history of the State. The main motor force that acted in producing this result appears upon the surface. It is religion.”²⁸

By charter of 1662, New Haven was absorbed by Connecticut, and new clauses were inserted in their combined school laws at regular intervals during the eighteenth century.

²⁸ *Ed. Report*, Govt. Printing Office, Washington, D. C., 1892-93, Vol. II, p. 1243 ss.

MARYLAND AND VIRGINIA

State Constitutions of Maryland, Virginia.

Diocese of Baltimore: 1790—Carmelites; 1790—Poor Clares; 1799—Visitation Nuns; 1809—Sisters of Charity of St. Joseph; 1829—Oblates of St. Frances (Providence).

Diocese of Richmond: 1838—Sisters of Charity; 1848—Visitation Nuns.

MARYLAND

In 1634, Catholics laid the cornerstone of the Maryland colony . . . in a land already bedewed with martyr blood of the Florida Jesuits, who had attempted to evangelize this district as early as 1570.²⁹

Father White, who accompanied the colonists, notwithstanding his advanced age, took upon himself the task of learning the languages of the Pis-

²⁹ The country was known to the natives as Axacan, situated about 37 degrees North Latitude. Father Segura and his companions had come here (1570) under the guidance of an Indian youth whom they had educated. He abandoned them in the forests, and later treacherously slew them before the altar, where they had offered for the conversion of the Indians, the first Masses recorded on the shores of the Chesapeake.

cataways and other tribes who inhabited the vicinity now incorporated in the District of Columbia. We may judge of his success by the facts recorded: the conversion of the king of the Piscataways, Tayac, who with his queen, his little son, and the chief members of his council were solemnly baptized, 5 July, 1640.³⁰

The earliest recorded school in what is now the state of Maryland, dates from 1640 at the latest; we do not know its exact character, except that it was organized for instruction in the rudiments of grammar and the English language. It was known then as St. Mary's, and was under the care of the Fathers, Andrew White, John Alton and Thomas Copley.³¹

Tayac, soon after his Baptism, sent his daughter to St. Mary's to receive a Christian education, and several of his chiefs followed the good example. "Much was hoped from Tayac (named also Clitomachen) but in less than a year he died piously. His young daughter, now queen of the Piscataways, was not long after, baptized at St. Mary's, having already learned the English language."³² The Queen of Potopaco, now Port Tobacco, was likewise converted with her entire tribe.³³

³⁰ De Courcy, Henry, and Shea, J. C. *History of the Catholic Church in the United States*, N. Y., 1879, p. 22 ss.

³¹ McSherry, *History of Maryland*, Baltimore, 1850, p. 50-51.

³² De Courcy-Shea, *Op. Cit.*, p. 24 ss.

³³ De Courcy-Shea, *Op. Cit.*, p. 24.

The Fathers from the beginning were entirely devoted to their missions, and refused consistently to take part in the political organization of the colony, though they had been invited to sit in the first legislature of Maryland.

"This resolution, not to interfere in politics, made them helpless to stem the religious persecution which was soon to drive them from the arena of their religious labors." ³⁴

Yet, despite the Acts of the Legislature,³⁵ and ³⁶ during all "the period of their oppression, the Catholics of Maryland remained faithful to the Church, and as their missionaries afforded them the means of Christian education, many of the younger members, to pursue more extensive studies, crossed the ocean." ³⁷ The laws strictly prohibited Catholics from having schools, but the Jesuits evaded this ruling and established a school at Bohemia Manor.³⁸ In this secluded house, they received as many as

³⁴ De Courcy-Shea, *Op. Cit.*, p. 29.

³⁵ *Ibid.*, p. 29. In 1634 Lord Baltimore proclaimed liberty of Christian worship to all in his domain. In 1654 the Provincial Assembly of Maryland deprived all Catholics of their rights.

³⁶ *Ibid.*, p. 32. In 1692 the Assembly established the Anglican Church and in 1704 passed "An Act to prevent the increase of Popery in the Province."

³⁷ *Ibid.*, p. 34.

³⁸ Devitt, E. I., S. J. in *Records of the American Catholic Historical Society*, Mission of St. Francis Xavier, Cecil Co., Md., June, 1913, Vol. 23, p. 105, notes that Bohemia Manor was established 1745-46, continued only a short time.

forty students at a time. Here John Carroll (later Archbishop of Baltimore) received his early education before setting out for France (1748) to complete his studies with the Fathers at St. Omers.³⁹

In corroboration of these facts, James H. Blodgett, A.M., writing on Parochial Schools in the Government Report of Education for 1894-95, says, "Maryland was settled by liberal English Catholics, but their controlling influence was soon disputed by the Protestant Episcopal, Established Church of England. As long as any portion of the country remained under the control of the views of the original settlers, the religion of their preference was expected to be in their schools, though by lack of interest, it often occurred, that Protestant communities allowed the disuse of the bible and religious exercises."⁴⁰ Following the emancipation of Catholics in Maryland,⁴¹ however, schools became common. There were in Baltimore, all sorts of religious and benevolent societies for the education of boys and girls . . . the Male Free School, maintained by the Methodists; the Roman Catholic Free School, St. Peter's; and another for Poor Girls, conducted by the Benevolent Society of the City of Baltimore. "But not till 1812 did the State begin the foundation of a system of county primary schools for the

³⁹ De Courcy-Shea, *Op. Cit.*, p. 38.

⁴⁰ *Ed. Report*, Govt. Printing Office, Washington, D. C., 1894-95, Vol. II, p. 1819.

⁴¹ During the Revolution.

education of poor children.”⁴² In 1819, the Governor laid before the Legislature a plan for raising money without taxation, and urged that an application should be made at once to Congress for a share in the public lands.

Federal aid to education began with the great Land Ordinance of 1785, which sought to provide for the maintenance of public schools.⁴³ But, “not a word was said as to who should establish them, or what kind or grade they should be. The land was set apart and reserved, and nothing more.”⁴⁴

Though the educational provisions of this ordinance were purely specific in their application, the principles underlying these enactments, had been progressively applied to all the public land States west of the Alleghenies, except West Virginia, Kentucky, Tennessee and Texas.⁴⁵

To this condition, Maryland in 1821, registered a protest. One vigorous attempt was made to arrest

⁴² McMaster, *History of the People of the United States*, N. Y., 1900, Vol. V, p. 362 ss.

⁴³ *Ed. Report*, Govt. Printing Office, Washington, D. C., Vol. II, p. 1269, gives:

An Ordinance . . . adopted by Congress, May 20, 1785:

“Be it ordained by the United States in Congress assembled, that the territory ceded by individual States to the United States, which has been purchased of the Indian inhabitants . . . there shall be reserved lot No. 16 of every township for the maintenance of public schools.”

⁴⁴ McMaster, *Op. Cit.*, p. 363.

⁴⁵ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1270.

the national educational policy, or at least to change its character. The Legislature of Maryland (1821) adopted an elaborate report, that concluded with the following resolutions:

“Resolved, by the General Assembly of Maryland, That each of the United States has an equal right to participate in the public lands, the common property of the Union.

Resolved, that the States in whose favor Congress have (sic) not made appropriations of land for the purposes of education, are entitled to such appropriations as will correspond in a just proportion, with those heretofore made in favor of the other states. . . .”⁴⁶

The legislatures of Vermont and New Hampshire endorsed this report, and this appears to have been the end of the matter.

Failing to secure Congressional aid, Maryland fell back on her own resources, and in 1825, adopted a system of district schools, which each county was at liberty to accept or reject. The people, at their own cost were to buy the sites, put up the school buildings, supply fuel, books and stationery. The State was to pay the salaries of the teachers. No one ever fully put this plan in operation, and when in 1828, the Governor declared it a failure, the

⁴⁶ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1274.

office of State Superintendent of Education was abolished.⁴⁷

The matter seems to have been dropped thereafter by both State and Federal authorities, for there is no record of further educational legislation until the Maryland Constitutional Amendment of October 12-13, 1864. Article VIII of this constitution discusses in six well-developed sections the organization of a State school system, with provisions for its maintenance.⁴⁸

DIOCESE OF BALTIMORE

Yet, notwithstanding the prolonged litigation between State and Federal authorities, the work of education made rapid progress in Maryland under the direction of Catholic religious Communities of women.

The first of these foundations, dates from 1790, when the *Carmelites* from Hoogstraet, Belgium, settled at Port Tobacco, Md. During the eighteenth century, many American girls had been received at Hoogstraet; the superior, at the close of the American Revolution, was Mother Bernardine of St. Joseph (Ann Matthews) who had been born in Clarke County, Md., 1732. Following the decree of Joseph II, suppressing some of the convents in the Low

⁴⁷ McMaster, *Op. Cit.*, p. 365 ss.

⁴⁸ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1346.

Countries, Mother Bernardine, together with her two nieces, Sister Aloysia and Sister Eleanor, and Sister Clare Joseph, an English nun from Antwerp, at the suggestion of Reverend Charles Neale, then confessor at Hoogstraet, determined to come to America.⁴⁹

Father Matthews, brother of Mother Bernardine, urged this step, in view of the French Revolution, and Father Neale offered an added inducement . . . the use of his property at Port Tobacco, Md., for their Convent.⁵⁰ With the approbation of the Bishop of Antwerp, therefore, Father Neale and the four nuns left Antwerp, 19 April, 1790, reaching New York on the Feast of the Visitation of Our Lady (2 July, 1790). They left almost immediately for Port Tobacco, where, after considerable delay, the first house of Contemplatives in United States was dedicated on the Feast of St. Teresa, 15 October, 1790.⁵¹

Considering the urgent need for Catholic education in Maryland, the suggestion was ventured that the Carmelites open a school for girls. Propaganda discussed this question, 13 July, 1792, but reached no decision. A few months later, 29 September, 1792, Cardinal Antonelli, writing from Rome, says:

⁴⁹ De Courcy-Shea, *Op. Cit.*, p. 77 ss.

⁵⁰ *The Life and Times of John Carroll*, Peter Guilday, N. Y., 1922, pp. 487-89.

⁵¹ *Ibid.*, p. 489.

"While they are not to be urged to undertake the care of young girls, against their Rule, they should be exhorted not to refuse this work, which will be so pleasing to God, and which is badly needed on account of the great scarcity of workers and lack of educational facilities."⁵²

The Carmelites, having been acquainted with this decision, expressed to Bishop Carroll, their unwillingness to change their Rule at that time; later, however, the dispensation, thus conceded, served them well, for in September, 1831, they removed to Baltimore, and in 1832, direst poverty forced them to take up teaching.⁵³ They had few facilities, however, and little preparation for the work; after some years, mainly through a legacy from the Abbé Herard, a French priest of the Holy Ghost, the school was discontinued, and the Sisters were enabled to continue their life of the cloister.⁵⁴ Later the school was reopened as an Academy; in 1850 the Carmelites numbered twenty-six professed Sisters, three novices, with fifty students in their school.⁵⁵

The arrival of the *Poor Clares* in the United States followed close upon that of the Carmelites. In 1792, Mother Mary de la Marche, Sister M. Celestine de la Rouchefaucault, and Sister M. de

⁵² *The Life and Times of John Carroll*, Peter Guilday, N. Y., 1922, p. 490.

⁵³ *Cath. Hist. Review*, Vol. I, p. 442.

⁵⁴ De Courcy-Shea, *Op. Cit.*, p. 78.

⁵⁵ Shea, J. G., *Op. Cit.*, Vol. I, p. 412 ss.

St. Luc, driven from their convent in the village of Sours, France, by the horrors of the Revolution, sought a refuge in Maryland. They first attempted a foundation in Frederick, but later, having purchased from John Threlkeld, by deed of 1 August, 1801, property on Lafayette St., Georgetown, they opened an Academy there. The work was not successful, and after the death of the Abbess in 1805, the property was sold to Bishop Neale, by deed of 29 June, 1805, and M. de la Rouchefaucault and her companion returned to France.⁵⁶

The work of the Poor Clares in America, however, was destined to outlive them and to prosper under other auspices. Regarding their successors at Georgetown, we read in the first issue of the Catholic Directory in United States:⁵⁷

"Monastery of the Visitation of St. Mary. . . . The Archbishop of Baltimore is indebted for this institution to the late Archbishop Neale, who laid the foundation of it at the close of the last century; but, in 1816, it became settled under its present title by a grant from His Holiness, Pope Pius VII, which united it to that celebrated Order of the Visitation, founded in 1610 by St. Francis de Sales."

The circumstances of the foundation in America are as follows:

⁵⁶ Shea, J. G., *Op. Cit.*, Vol. I, p. 412 ss.

⁵⁷ *Catholic Almanac* (Directory) for 1822. There are only three copies of this almanac extant, so far as now known. The copy consulted here is in the Villanova College Library.

In 1797, Miss Alice Lalor, a native of Queen's Co., Ireland, came to America with her parents, who hoped thus to frustrate her design of entering a community then in prospect of formation at Kilkenny. They settled in Philadelphia, where, under the guidance of Reverend Leonard Neale, Miss Lalor and two companions, opened an Academy for the education of girls. The ravages of the yellow fever, however, during which Miss Lalor's companions died, put an end to this educational endeavor, and Miss Lalor's parents returned to Ireland. When, in 1799, Father Neale became President of Georgetown College, he secured for Miss Lalor and a companion the position of teachers in the Academy of the Poor Clares nearby. Later, having been joined by a companion from Philadelphia, they opened an independent school.⁵⁸ Meanwhile, Rt. Rev. Neale, now Coadjutor, remained undecided, as to the Rule to be given these "Pious Ladies" as they were familiarly called. Bishop Carroll urged their union with the Carmelites of Port Tobacco; a lady of means offered to bring Ursulines from Ireland, if Miss Lalor would enter that order; but the "Pious Ladies" wanted to be *Visitation* nuns and they remained steadfast in their choice. Bishop Carroll then sent a request to Doctor Betagh to send over, temporarily at least, two Visitation nuns

⁵⁸ Guilday, *Op. Cit.*, pp. 493-94. Also Shea, *Op. Cit.*, Vol. I, p. 416 ss.

from Ireland to train those here; but that project likewise failed.⁵⁹

Meanwhile, Bishop Neale, having purchased the Clarist Convent and adjoining properties (for \$6,420), installed the "Pious Ladies" there; the property was transferred to them by deed of June 9, 1808, confirmed June 9, 1812, in favor of Alice Lalor, Maria McDermott and Mary Neale. In 1813, the Community now numbering thirteen, Bishop Neale allowed them to make simple vows for one year; in 1815 permission was requested from Rome to erect the Community on a par with others of the Visitation Order. This permission having been conceded, the first solemn profession took place in the chapel of Georgetown Visitation Convent, 29 December, 1816.⁶⁰

Unprecedented progress seems to have followed this final definitive establishment under ecclesiastical approbation, for the Catholic Directory (1822) goes on to say:

"The Convent in Georgetown is composed of about fifty Nuns whose object after paying due worship to God, is to take care of the education of young persons of their sex, of the various classes of society. Thus, besides a number of young ladies who are pensioners in the house, they educate also, some helpless orphan girls, whose merely necessary ex-

⁵⁹ Shea, J. G., *Op. Cit.*, Vol. I, 416 ss.

⁶⁰ Guilday, *Op. Cit.*, pp. 494-95.

penses are defrayed by some charitable persons; they have a day-school for the poorer class, where upwards of one hundred girls receive instruction . . . all without distinction of fortune or religion receiving the same tender care which distinguishes these pious daughters of St. Francis de Sales.”⁶¹

In 1829 the Academy was enlarged and remodelled; the boarders then numbered one hundred twenty-eight and the day scholars three hundred twenty. The work, begun amid so many difficulties, continued to prosper, so that by 1850 the Motherhouse at Georgetown had branches at Baltimore, Mobile, St. Louis, Washington, Brooklyn and Wheeling. All, affiliated with Georgetown, had boarding schools and day schools for both higher and lower classes.⁶²

The first Community, essentially American in origin and early membership, is that of the *Sisters of Charity of St. Joseph*, the circumstances of whose foundation were peculiarly providential. The foundress, Elizabeth Bayley, was born in New York city two years before the Declaration of Independence; reared in an atmosphere of culture and refinement, she depended for her education, owing to the stress of Revolutionary conditions, mainly upon domestic tuition, which fortunately was of the highest character. At the age of twenty, she accepted the hand of William Seton, a highly respectable merchant in

⁶¹ *Catholic Almanac* (Directory) 1822.

⁶² *Cath. Directory*, 1850.

the city of New York (1794). Her prospects at this time were most brilliant; but Divine Providence had greater things in store for her. In 1803, Mr. Seton died at Pisa, whither he had gone in a vain effort to regain his health, leaving to his wife the care of five young children. Fortunately Mrs. Seton found in Italy, friends who aided her both spiritually and temporally, with the result that she abandoned the Episcopalian tenets of which she had been a devout adherent.⁶³

This conversion to the Catholic Faith cost Mrs. Seton not only the confidence of many of her so-called friends, but it involved, likewise, the forfeiture of that social position now so necessary for the maintenance of her family.⁶⁴ Finally, however, in 1807, after many trials and difficulties, she accepted gladly the invitation of Reverend Mr. Dubourg, to open a school near St. Mary's College, Md., under the protection of Bishop Carroll.

"Encouraged by all around her, Mrs. Seton opened her boarding school in September (1808), and easily obtained the limited number of pupils she purposed to educate. The main object of her institution being to impart solid, religious instruction . . . only the children of Catholic parents were admitted . . . they assisted regularly at the Holy Sacrifice of the Mass and the recitation of the

⁶³ White, Rev. Charles, D.D., *Life of Mrs. Eliza A. Seton*, N. Y., 1853. Book I, p. 13 to Book III, p. 97, incl.

⁶⁴ *Ibid.*, pp. 220-26.

rosary. The remainder of the time was devoted to the usual branches of female education, as, reading, writing, arithmetic, plain and fancy needlework and the English and French languages.”⁶⁵

When Mrs. Seton commenced this school, she had no certain prospect of forming a society whose members should be consecrated to the service of God.⁶⁶ In the autumn of 1808, however, Miss Cecilia O’Conway of Philadelphia, who had intended entering a convent in Europe, was induced to join Mrs. Seton; in April, 1809, came Miss Maria Murphy of Philadelphia; she was followed in May by Miss Ann Butler of Philadelphia, and Miss Susan Clossy of New York. Several ladies in Baltimore were also preparing to join the Community, while others in the vicinity of Emmitsburg looked forward with delight to the blessings which they hoped to enjoy under Mrs. Seton’s guidance.⁶⁷ Writing under date of May 2, 1809, Mrs. Seton says:

“I stand on the top of Mt. St. Mary’s, whence I can see the happy spot that is to receive my sisters and myself, and I can hardly contain my joy.”⁶⁸

The selection of the site at Emmitsburg for the new school was made possible through the generosity

⁶⁵ White, Rev. Charles, D.D., *Life of Mrs. Eliza A. Seton*, N. Y., 1853, p. 233.

⁶⁶ *Ibid.*, p. 243.

⁶⁷ *Ibid.*, p. 251.

⁶⁸ *Ibid.*, p. 252.

of Mr. Cooper, a convert, who donated \$8,000 to the cause of Catholic education.⁶⁹

On June 1, 1809, the Sisters assumed a religious garb, and adopted a conventual mode of life. They were henceforth known as "Sisters of St. Joseph."⁷⁰ Mrs. Seton made her vows privately to Bishop Carroll for the space of one year, pending definitive ecclesiastical approbation of the Institute.

Meanwhile, candidates continued to come to the Sisterhood and the school prospered. Plans were made for the affiliation of the Institute with the "Daughters of Charity" founded in France by St. Vincent de Paul, and the Right Reverend Mr. Flaget was intrusted with the negotiation of the matter . . . but the promised colony of Sisters never arrived in America. In 1812, therefore, "the rules and constitutions having been maturely considered by the superior, Reverend Mr. Dubois, in conjunction with the superior of St. Mary's Seminary in Baltimore and the Most Reverend Archbishop, they were submitted to the Sisters of St. Joseph's House . . . the Sisters were free to accept them or to retire from the Community. . . . At this time there were twenty Sisters in the Institute."⁷¹

At the election following, Mother Seton was unanimously chosen Superior, and plans suitable for

⁶⁹ White, Rev. Charles, D.D., *Life of Mrs. Eliza A. Seton*, N. Y., 1853, p. 245.

⁷⁰ *Ibid.*, p. 253.

⁷¹ *Ibid.*, p. 312.

the Institute, in conformity with the needs in United States, were definitely drawn up for the future guidance of the Community.

"It should embrace in its object, the education of young ladies who are able to pay for their instruction, as without this its resources would be insufficient for the maintenance of the motherhouse and the orphan asylum . . . this modification of the rules of St. Vincent de Paul, appeared the more desirable, as it would extend the benefits of religious instruction to a class of society which had the greatest influence upon public morals, and which then possessed but scanty facilities in United States for obtaining a solid and virtuous education." ⁷²

The affiliation with the "Daughters of Charity," in France, so eagerly desired at the foundation of the Community, was not finally consummated until 1850, when on March twenty-fifth, the Sisters at Emmitsburg renewed their vows with the formula of the Society of St. Vincent de Paul. The following year (8 December, 1851) the Sisters assumed the habit common to those in France, which differed much from that previously worn here, especially in the headdress, which is the white linen cornette first worn by the Daughters of Charity in France.⁷³

In 1842, 5 December, a preparatory school for

⁷² White, Rev. Charles, D.D., *Life of Mrs. Eliza A. Seton*, N. Y., 1853, p. 303.

⁷³ *Ibid.*, p. 462.

boys was opened in the vicinity of St. Joseph's, for boys between the ages of 4 and 12 years. This was placed under the patronage of St. Francis Xavier.⁷⁴

Besides the central Motherhouse and Novitiate, the *Sisters of Charity*, as they have been familiarly known since their affiliation with France, maintained at Emmitsburg in 1850, St. Joseph's Academy, St. Joseph's Orphan Asylum, St. Francis Xavier's Preparatory School for Boys, and a Free School, all under the care of 118 Sisters. 237 Sisters, moreover, were employed on forty Missions, at Albany, N. Y., Baltimore, Md., Boston, Mass., Buffalo, N. Y., Detroit, Mich., Donaldsonville, La., Milwaukee, Wis., Mobile, Ala., Natchez, Miss., New Orleans, La., Norfolk, Va., Philadelphia, Pa., Richmond, Va., Rochester, N. Y., St. Louis, Mo., Troy, N. Y., Wilmington, Del., and Washington, D. C. The Sisters conducted academies, orphan asylums and free schools, and in many instances, hospitals also, in these cities. This does not include those Sisters of Charity, who under Bishop Hughes, separated from Emmitsburg, 1846, and formed an independent Motherhouse in New York City.⁷⁵

Another Community, founded in Baltimore in 1829, evidences the care of the Catholic Church for *all* her children . . . her obedience to the Divine command, "Going, therefore, teach ye *all* na-

⁷⁴ *Cath. Directory*, 1843.

⁷⁵ *Ibid.*, pp. 565-6. Also, *Cath. Directory*, 1850.

tions.”⁷⁶ In that year, Archbishop Marechal approved the *Sisters, Oblates of St. Frances*, a religious Community formed of colored women, for the instruction of the children of the African race.⁷⁷

The founder was Reverend James Hector Nicholas Joubert de la Muraille, a native of France, who in his youth had barely escaped death during a negro insurrection in San Domingo. Having studied at St. Mary's Seminary, Baltimore, he joined the order of St. Sulpice; later he became procurator of the seminary. While holding this office, he ministered to the spiritual needs of the poor in the low chapel, and taught a Sunday-school class of colored children. Seeing their deplorable ignorance, and the minimum of instruction possible in an hour a week, he formed the project of founding a Sisterhood of their own people for the purpose of education. With the aid of his friends, Father Tessier and Father Babade, Father Joubert discovered four young women, who for some time had been desirous of consecrating their lives to God, and who were teaching a school of their own. With the consent and blessing of Archbishops Marechal and Whitfield, these four candidates, with eleven boarders and nine day scholars went to live in a rented house in St. Mary's St., Baltimore, 13 June, 1828. The Rules and Constitutions, tentatively drawn up by their founder, re-

⁷⁶ Matt. xxviii-19.

⁷⁷ De Courcy-Shea, *Op. Cit.*, p. 114.

ceived ecclesiastical approbation, from Most Reverend James Whitfield, 5 June, 1829. The four novices made their first vows, 2 June, 1829, during Holy Mass, which was celebrated at an altar in their schoolroom. So many pupils came to the Sisters that they had repeatedly to move to larger dwellings. Candidates, too, applied for admission, so that when only two years later, the Holy See approved the Institute by a rescript dated 2 October, 1831, the community numbered twelve members.⁷⁸

In 1833, the name was changed to "*Oblate Sisters of Providence.*"⁷⁹

"The Almighty had blessed the efforts of the worthy Mr. Joubert," wrote Reverend Mr. Odin, in 1834, "the Community now numbers fourteen professed Sisters and three novices; they keep a girls' school with 135 scholars, and a boys' school with fifty."⁸⁰

With the death of Rev. Joubert, however, in 1843, the Sulpicians repudiated all responsibility for the Community, more especially as Archbishop Eccleston gave no encouragement to their work. After several years of trial, the Sisters were placed in charge of the Redemptorists, and later of the

⁷⁸ *Brief History of the Order of the Oblates of Providence*, Normandy, St. Louis, Co., Mo., 1905.

⁷⁹ *Cath. Directory*, 1833.

⁸⁰ De Courcy-Shea, *Op. Cit.*, p. 115; *Annales de la Propagation de la Foi*, vii, 167.

Jesuits. The Community increased in a few years from eleven to twenty-two professed members,⁸¹ while the school likewise showed consistent improvement, registering in 1850, 60 boarders, 100 girls and 60 boys in the free schools.⁸²

“Considering the time, nearly forty years before the Civil War that emancipated the slaves, and considering the place, within the borders of the South, wherein, at that period, the negroes were treated as human chattels, having no rights that most of their masters felt bound to respect, the founding of this community for the purpose of education, is a marvel. The institution is a demonstration of the motherly love of the Catholic Church for the African people, of its confidence in their virtue, when divinely called to practice the counsels of perfection, and of its zeal for their advancement in morality and wisdom.”⁸³

Apart from the foundations already mentioned, the Catholic Directory for 1850, lists the following “Free Schools and Charity Schools” in the Archdiocese of Baltimore: ⁸⁴

Sisters of Charity of St. Joseph

Baltimore—St. Mary’s Female Orphan Asylum and Free School, 100 orphans, 150 poor children.

⁸¹ *History of Oblate Sisters, Op. Cit.*

⁸² *Cath. Directory, 1850.*

⁸³ *History of Oblate Sisters, Op. Cit.*

⁸⁴ *Cath. Directory, 1850.*

St. Vincent's Free School, 170 girls.

St. Peter's Free School for Girls.

Washington—Charity Orphan Asylum and Free School, 31 orphans, 150 pupils.

Emmitsburg — St. Philomena's Asylum, 25 orphans

School Sisters of Notre Dame ⁸⁵

Baltimore—St. Alphonsus' School.

St. Michael's School.

Sisters of Notre Dame (de Namur) ⁸⁶

Baltimore—St. James' School for Girls.

There were, likewise, many schools for boys in Baltimore usually attached to parish churches, and placed in charge of Brothers. The following schools, in 1850, were in charge of

Brothers of the Christian Schools ⁸⁷

Baltimore—St. Joseph's, 300 boys.

St. Peter's, 200 boys.

St. Vincent's, 330 boys.

St. Vincent's Orphan Asylum, 40 boys.

Brothers of St. Patrick taught at ⁸⁸

Fells Point, Md., St. Patrick's, 150 boys.

St. Patrick's Orphan Asylum, 22 boys.

⁸⁵ Abbeleh, P. M. (Translation) *Life of Mother Caroline*, Herder, St. Louis, 1893, p. 100.

⁸⁶ *Cath. Directory*, 1850.

⁸⁷ *Ibid.*

⁸⁸ *Ibid.*

The *Redemptorists* had schools at

Baltimore—St. James' and St. Alphonsus,' 600 pupils. Secular teachers were in charge of St. Patrick's Girls' School, Baltimore, 130 pupils, and Trinity Church School, Georgetown, D. C., 200 pupils.⁸⁹ St. James' was later given to the School Sisters of Notre Dame.⁹⁰

VIRGINIA

"In Virginia the history of popular education, with that of many another movement in behalf of the rights of man, goes back to the time of Thomas Jefferson. . . . As early as 1799 . . . Jefferson laid before the House of Burgesses a complete plan of common school education."⁹¹

In accordance with this plan, the counties of Virginia were to be divided into sections, in each of which was to be a free school, for the fundamental branches, supported by the people and open to all children. A "Visitor" would once a year, according to Jefferson's plan, select the brightest boy in each school, whose parents were too poor to afford him higher education, to be sent at the State's expense

⁸⁹ *Cath. Directory*, 1850.

⁹⁰ *Life of Mother Caroline, Op. Cit.*, p. 100.

⁹¹ McMaster, *Op. Cit.*, Vol. V, p. 366.

to one of the twenty Grammar Schools (High Schools) of the State. Six years later, the lads thus selected were to be sifted a second time, one half to be dismissed, and the rest sent to William and Mary College.⁹²

“Unhappily, the ruling class in Virginia, was not at all disposed to be taxed for the education of the children of poor whites, and the plan was accorded no serious consideration for some years . . . so that, when the half century of independence closed (1826) Virginia was still educating her children in the old way, in “field schools” by the clergy, in academies, and in such colleges as then existed at home or in her sister States.”⁹³

Virginia’s earliest definite educational legislation dates only from 1851, when a capitation tax for school support was levied on all white male inhabitants over 21 years of age.⁹⁴

DIOCESE OF RICHMOND

The See of Richmond, established 11 July, 1820, by Pope Pius VII, was entrusted to the care of Right Reverend Patrick Kelly, a native of Ireland. The entire State of Virginia (including at that time West

⁹² McMaster, *Op. Cit.*, Vol. V, p. 366.

⁹³ *Ibid.*

⁹⁴ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1338.

Virginia also) was detached from the Baltimore diocese and assigned to Richmond. After two years, however, during which he resided at Norfolk, Bishop Kelly returned to Ireland to fill the vacant See of Waterford and Lismore. The administration of Richmond then reverted to the jurisdiction of Archbishop Marechal of Baltimore.⁹⁵

Richmond's next Bishop, Right Reverend Richard Vincent Whelan, who since 1834 had been actively zealous in missionary work in Virginia, was not consecrated until 1841, 21 March, in his native Baltimore.⁹⁶

The only Community of Sisters established in Virginia before Bishop Whelan's administration, was the *Sisterhood of Charity* from Emmitsburg. The opening of St. Vincent's Female Benevolent School, Martinsburg, Berkeley Co., (now in West Virginia) in January, 1838, was due directly to the zeal of the saintly missionary. Three Sisters were first assigned, but increased registration soon necessitated more.⁹⁷ The rates for this school, as quoted in the Catholic Directory at the close of its first scholastic year,⁹⁸ seem absurdly low . . . \$90 per annum for boarders; \$2.00 per annum or 12½c a month in advance for day scholars. Yet the motives justify these rates; indeed, as quoted by the same issue of the Di-

⁹⁵ De Courcy-Shea, *Op. Cit.*, p. 109.

⁹⁶ Shea, J. G., *Op. Cit.*, Vol. III, p. 575 ss.

⁹⁷ *Ibid.*, p. 576.

⁹⁸ *Cath. Directory*, 1839.

rectory,⁹⁹ they are a commentary on the self-denial so willingly practised by these religious for the advance of Catholicity in Virginia.

The purposes of the school as given: "To implant moral and religious principles, together with the rudiments of science and literature . . . is the first motive."

"The second motive . . . is to exhibit 'religious communities' in their true colors and to remove the veil of misrepresentation from the eyes of such as are not determined to remain wilfully, obstinately blind on the subject."¹⁰⁰

Later an orphan asylum, in addition to their school work, was confided to the Sisters here.¹⁰¹

Soon after Bishop Whelan's accession, a handsome building was erected in the episcopal city, on Schockoe Hill. Here in 1841 five Sisters of Charity commenced St. Joseph's Female Academy, to which a Free School and Orphanage were soon added.¹⁰² In 1850 six Sisters here cared for 14 orphans and 90 pupils, 12 of whom were boarders.¹⁰³

St. Mary's Orphan Asylum and Free School in Norfolk was placed under the care of the Sisters of Charity about the same time. Here in 1850, there

⁹⁹ *Cath. Directory*, 1839.

¹⁰⁰ *Ibid.*

¹⁰¹ Shea, *Op. Cit.*, Vol. III, p. 578.

¹⁰² *Ibid.*

¹⁰³ *Cath. Directory*, 1850.

were three Sisters in charge of 8 orphans and 129 free-school pupils.¹⁰⁴

In 1848, the *Visitation Nuns* from Georgetown, D. C., opened an Academy at Wheeling, Va., which was later known as St. Joseph's.¹⁰⁵ According to their own account, this school was opened, "at the urgent request of esteemed friends who appreciate the importance of permanency and system in the instructors of youth. The Method and general regulations (of the school) are the same as at Georgetown."¹⁰⁶ The following year (1850) there were registered in the Visitation Academy 90 students, 16 of whom were boarders. St. Joseph's Benevolent School, a Free School in connection with the Academy, was opened the same year.¹⁰⁷

¹⁰⁴ *Cath. Directory*, 1850.

¹⁰⁵ *Cath. Directory*, 1848.

¹⁰⁶ *Cath. Directory*, 1849.

¹⁰⁷ *Cath. Directory*, 1850.

PENNSYLVANIA AND DELAWARE

State Constitutions of Pennsylvania, Delaware.

Diocese of Philadelphia: 1814—Sisters of Charity of St. Joseph; 1830—Les Dames de la Retraite; 1839—Sisters of Charity of the B. V. M.; 1842—Ladies of the Sacred Heart; 1847—Sisters of St. Joseph; 1848—School Sisters of Notre Dame; 1848—Visitation Nuns; 1849—Sisters of Good Shepherd; 1856—Sisters of the Holy Cross; 1858—Sisters, Servants of the Immaculate Heart of Mary.

Diocese of Pittsburgh: 1828—Poor Clares; 1832—Sisters of Charity; 1843—Sisters of Mercy; 1847—School Sisters of Notre Dame.

Diocese of Wilmington: 1830—Sisters of Charity.

PENNSYLVANIA

Next to Massachusetts and Connecticut, there was more educational activity of the kind that leaves traces in the statute book, in Pennsylvania, than in any other State. No other State had such a diversified and incongruous population.¹⁰⁸ Few of these people could accept the tenets or understand the language of the others.

“There were Swedish and German Lutherans,

¹⁰⁸ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1261.

English Friends or Quakers, Dutch Mennonites, German Moravians, Scotch-Irish Presbyterians" and Catholics from both Bavaria and Ireland.¹⁰⁹

William Penn was liberally educated; likewise, he was broadminded; naturally, therefore, in the "frame of government" or charter which he drew up for his colony before leaving England, early in 1682, he made provision for education:

"Twelfth. That the Governor and Provincial Council shall erect and order all public schools and encourage and reward the authors of useful sciences and laudable inventions in the said province . . ." ¹¹⁰

He then proceeds to direct that a committee of "manners, education and arts" be chosen.¹¹¹

"Twenty-eighth. That all children in this province of the age of twelve years, shall be taught some useful trade or skill, to the end that none may be idle. . . ." ¹¹²

These provisions were duly accepted by the first General Assembly of the colony, which sat at Chester, 4 December, 1682. Chapter LX of the Great Law there enacted, provides, with respect to education:

¹⁰⁹ *Govt. Ed. Report*, 1894-95, Vol. II, p. 1619.

¹¹⁰ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1263 ss.

¹¹¹ *Ibid.*

¹¹² *Ibid.*

"The laws of this province from time to time shall be published and printed . . . they shall be one of the books taught in the schools of this province." ¹¹³

Moreover, the laws of the Second Assembly (at Philadelphia, 10 March, 1683), go further; they provide . . .

1—that all children be taught to read and write by the time they are twelve years of age;

2—that they should then be taught some useful trade;

3—that compulsion should be resorted to, if necessary, in order to accomplish universal education: a fine of five English pounds was the penalty for violation of the school laws.¹¹⁴

It is interesting to note in their connection, that even in earliest colonial times, Teacher Certification, (by many considered an invention of modern genius) was demanded by the authorities in Pennsylvania.¹¹⁵ The Friends' Public School of Philadelphia, now known as Penn Charter, dates from 1689. It was formally chartered in 1697.¹¹⁶ The following records relate to the Master of this school, and the certification of his fitness to teach: "August 1, 1693:

¹¹³ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1263 ss.

¹¹⁴ *Ibid.*

¹¹⁵ *Ibid.*, p. 1264.

¹¹⁶ Wickersham, *James Pyle, History of Education in Pennsylvania*, Lancaster, 1885, p. 57.

Thomas Meaking (Makin), keeper of the free school in the town of Philadelphia, . . . being called before the lieutenant-governor and the council, . . . was ordered to secure a certificate of his ability, learning, and diligence . . . by the sixteenth instant, in order to the obtaining a license, which he promised to do.”¹¹⁷

“The Academy and Charitable School of the Province of Pennsylvania” was established by private citizens in 1743, at Philadelphia. Originally sponsored by Benjamin Franklin, to him, likewise, it owes its early success.¹¹⁸ In a pamphlet issued 1749, he outlined the plans and purpose of the Academy:

1—It should be “located not far from a river, and have connected with it a garden, orchard, meadow and field”;¹¹⁹

2—It should be “furnished with a library, maps of all countries, globes and some mathematical instruments, and apparatus for experiments in natural philosophy and mechanical prints of all kinds, prospects, buildings and machines”;¹²⁰

3—Students were to be “frequently exercised in running, leaping, wrestling and swimming.”¹²¹

Then follow instructions as to the teaching of English, History, Chronology, Ancient Customs, Mo-

¹¹⁷ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1264.

¹¹⁸ Wickersham, *Op. Cit.*, p. 58.

¹¹⁹ *Ibid.*, citing Benjamin Franklin's Pamphlet, pp. 58-59.

¹²⁰ *Ibid.*

¹²¹ *Ibid.*

rality, Religion and Politics, Mathematics and Foreign Languages. Regarding Latin and Greek, Franklin remarks that "all should not be compelled to learn these, nor even the modern foreign languages."¹²²

The plan thus proposed, and especially that portion of it which subordinates classical to English studies, met with favor and generous support. . . . In fact, it has, even until the present day, shaped the policy of the curricula of the University of Pennsylvania (the outgrowth of the early "Academy").¹²³

"The Academy began with three schools, one in Latin, one in English, and one in Mathematics. . . . As originally designed, a charity school was established under the same general management, in which the children of poor parents were taught gratuitously."¹²⁴

The charity schools were maintained by the University of Pennsylvania until 1877, and formed the basis of the present provision for the admission of a limited number of students from the public schools of the city of Philadelphia, without charge (scholarship students).¹²⁵

The northern districts of Pennsylvania were not

¹²² *Ibid.*, citing Benjamin Franklin's Pamphlet, pp. 58-59.

¹²³ *Ibid.*, p. 60.

¹²⁴ *Ibid.*, p. 61.

¹²⁵ *Ibid.*, p. 62.

colonized for many years after Penn's arrival . . . and for many more years, jurisdiction over the Wyoming Valley region was subject to dispute. As bounded by the charter of 1662, Connecticut extended westward on parallel 41 to "the Sea" (Pacific). Two years later, Charles II, author of this charter, gave to his brother, James, Duke of York (later James II) the Dutch Province of New Netherlands, . . . thus jumping the Connecticut grant. Moreover, the charter which the same king gave to William Penn in 1681, bounded Pennsylvania "on the north by the three and fortieth degree of northern latitude," which was finally adjudged to mean the forty-second parallel, thus jumping Connecticut, a second time, by a whole degree from the Delaware River five degrees westward. The contest continued until 1782, when a Federal Court, after the Revolution, adjudged the territory to Pennsylvania.¹²⁶

Permanent settlements were not effected, therefore, until 1769; the first action recorded in regard to schools in the district is as follows:

"At a meeting of the Susquehanna Company, held at Hartford, Connecticut, 28 December, 1768,¹²⁷ it was voted to lay out five townships . . . on the Susquehanna of five miles square each; that the first forty settlers of the first town, and first fifty set-

¹²⁶ *Govt. Ed. Report*, 1892-93, Vol. II, pp. 1266-67.

¹²⁷ The Region was under control of Connecticut until 1769.

tlers of the other towns settled, shall divide the towns among themselves; . . . reserving . . . three whole shares or rights in each township . . . for the use of the Gospel Ministry and schools of said town.”¹²⁸

Soon after this time we find legislation regarding schools and education in general:

“At a town meeting held in Wilkesbarre, August 23, 1773, a vote was passed to ‘raise three pence on the pound on the district to keep a free school in the several school districts in the said Wilkesbarre.’ There seems, also, to have been general county organization for education . . . at a general meeting . . . December 6, 1774, it was voted that fifteen men, duly named, be chosen as a school committee.”¹²⁹

The Wyoming settlement influenced the educational history of the State in three ways: (1) The system of schools established there continued in operation until the time of the adoption of the State Common School system in 1834, when with little change and no disturbance, the two were merged into one common system. (2) These schools formed the nearest approach to our modern public schools, of any grade of education then offered in Pennsylvania. (3) These Connecticut schools exercised considerable influence

¹²⁸ Wickersham, *Op. Cit.*, p. 75.

¹²⁹ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1267.

in shaping school legislation later in Pennsylvania's history.¹³⁰

The earliest definite Constitution of Pennsylvania under the national government, 28 September, 1776, provides for schools and their upkeep, as well as salaries for the teachers; that of September 2, 1790, provides for the instruction of the poor *gratis*,¹³¹ as well as for the promotion of arts and sciences;¹³² these laws are incorporated verbatim in the Constitutions of 1836 and 1838, the basis of the State School organization:

Sec. 1. The legislature shall, as soon as conveniently may be, provide by law for the establishment of schools throughout the State, in such manner that the poor may be taught *gratis*.

Sec. 2. The arts and sciences shall be promoted in one or more seminaries of learning." ¹³³

That these laws did not achieve the standards of efficiency set for them, seems evident from the fact that the Constitution, as amended 16 December, 1873, outlines as original, a plan whereby a system of public schools may be established and

¹³⁰ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1267.

¹³¹ *Govt. Ed. Report*, 1892-93, Vol. II, pp. 1267-68, also 1314. This is the first instance of provision made in any State for free education.

¹³² *Ibid.*

¹³³ *Ibid.*, p. 1327, Constitution for Pennsylvania, 22 Feb., 1838.

financed, instituting for this purpose the office of Superintendent of Public Instruction.¹³⁴

DIOCESE OF PHILADELPHIA

From earliest Colonial times, there were, in Pennsylvania, however, Church schools maintained by the various denominations—Swedish Lutherans, Moravians, Friends, Episcopalians, Baptists, Methodists, Presbyterians, German Lutherans and Catholics. As soon as the State initiated educational legislation, however, these elementary schools under denominational control, were merged into the general system.

"The most notable exceptions are the Catholics, who support their own schools wherever possible."¹³⁵ Consequent upon the freedom of worship granted by Penn's government, Catholic education began a gradual but consistent growth in Pennsylvania. The Jesuits came from Bohemia Manor, Md., on missionary tours of instruction. In Philadelphia, which they frequently visited as a city of prominence, they celebrated Holy Mass, and administered the Sacraments in private residences.¹³⁶ As early as 1686, three years after the founding of the city, William Penn himself mentions an 'old priest' among

¹³⁴ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1372.

¹³⁵ Wickersham, *Op. Cit.*, p. 78.

¹³⁶ Hertkorn, *Retrospect of Holy Trinity Parish*, Philadelphia, 1914, p. 11.

the inhabitants.¹³⁷ There is evidence, likewise, that Mass was offered in Philadelphia the same year, (1686) in a wooden building at Front and Walnut Streets.¹³⁸ From that time, Catholicity flourished throughout the southern and western sections of the State.

In 1729, Father Greateon, S.J., secured the land on which St. Joseph's Church in Willings Alley (near Fourth and Walnut Streets) now stands. Here he erected a small chapel, eighteen feet by twenty-eight, in which, 22 February, 1732 (O.S.) the very day of George Washington's birth, Mass was first celebrated, for St. Joseph's congregation, Philadelphia.¹³⁹

"Not only were the spiritual wants of the faithful cared for in those days, but education of the young as well. How old the school was in 1781, cannot be determined; but in a subscription list taken up for it that year, reference is made to 'the *old* school-house" and the purchase of a lot for a new one, which was finished in May of the following year (1782)." ¹⁴⁰

Later (after 1814), we find this school flourishing under the care of the *Sisters of Charity* from

¹³⁷ DeCourcy-Shea, *Op. Cit.*, Vol. I, p. 199.

¹³⁸ *Ibid.* Also *Cath. Magazine*, 1845, p. 252.

¹³⁹ Mahony, *Historical Sketches of Catholic Churches and Institutions in Philadelphia*, Philadelphia, 1895, p. 32.

¹⁴⁰ *Ibid.*, p. 34.

Emmitsburg, as evidenced by the following item from Bishop Kenrick's Diary:

"June, the second day (which was the Feast of Corpus Christi—1831) I conferred the Sacrament of Confirmation in the Church of St. Joseph on about thirty boys and girls from the School of the Sisters of Charity. Rev. John Hughes has the supervision of this school."¹⁴¹

This is not a school in connection with St. Joseph's Asylum, but a continuation of the Free School of St. Joseph's Church, as evidenced by a letter from Reverend John Hughes, then pastor at St. John's, to Sister Angela (his sister Ellen Hughes) at Emmitsburg, 28 November, 1832:

"In Mr. Donaghoe's school, where Sister Anne is, there are 300 children, and no orphans;¹⁴² in St. Joseph's, the old establishment, there are 43 orphans, and no day school" (*i.e.*, no outsiders, no school except for the orphans).¹⁴³

About 1848, the care of the school was transferred to *the Sisters of St. Joseph*, who had recently come to Philadelphia from Carondelet, Mo. They still retain the charge.¹⁴⁴

¹⁴¹ Tourscher, F. E., O.S.A., *Bishop Kenrick's Diary and Visitation Records*, 1830-51, Lancaster, 1916, p. 52.

¹⁴² Hassard, John R. G., *Life of Archbishop Hughes*, N. Y., 1866, p. 88 ss.

¹⁴³ *Ibid.*

¹⁴⁴ *Cath. Directory*, 1849.

The foundation of St. Mary's School, if we may judge from the sources available, was approximately contemporaneous with that of St. Joseph's. As early as 11 July, 1767, James White, by will, left a bequest to Reverend James Harding, "for the school." The records of 1788 show evidence of a collection "for the school," as well as the purchase of text-books and supplies by the "Schoolmaster," a secular, Master Edward Barrington. Salary 75 £ English. The records of each year thereafter, show collections taken up consistently "for the school," except in 1793, when the following entry appears:

"Yellow fever prevented the fall collection for the school."¹⁴⁵

With frequent change of "Master," and much discussion among the trustees as to regulations, the school continued along these lines until 1833, when under date of February 9, we find the following of interest:

"The School Committee made report that they had rented the house No. 104 South Fifth Street at the rate of two hundred and eighty dollars per annum; and had procured the services of the *Sisters of Charity* to superintend the school on the following conditions:

"*First*—The Board entrusts to the Sisters of Charity the entire direction and management of the

¹⁴⁵ *American Cath. Hist. Society Records*, 1912, pp. 138-40.

school . . . reserving to themselves the right of admitting the children, the Sisters to receive such children as the trustees may admit, and the Sisters to be able to instruct.

"Second—No boy shall be admitted after he attains the ninth year of his age.

"Third—The trustees shall be invited to the stated examinations of the children.

"Fourth—The house destined for the school shall be exclusively devoted to that purpose and the accommodation of the Sisters.

"Fifth—The Corporation shall be responsible for the annual sum of fifty dollars for each Sister, not exceeding three in number, payable to the Emmitsburg institution, or to such person as may be authorized by the superior of St. Joseph's to receive it, as an indemnification for their clothing, etc.

"Sixth—The Board shall pay the travelling expenses of the Sisters sent to take charge of the school.

"Seventh—The Corporation shall pay the rent of the house and all the expenses incurred in the support and maintenance of the Sisters.

"Eighth—This agreement shall be revoked at the option of either party on three months' notice to the other."¹⁴⁶

"Which report was read, and considered, and unanimously adopted."¹⁴⁷

¹⁴⁶ *Minute Book of Trustees of St. Mary's* . . . Mss. consulted.

¹⁴⁷ *Ibid.*

As in the case of St. Joseph's, so likewise here, the school was later placed under the care of the Sisters of St. Joseph.

A third school, contemporary with St. Joseph's and St. Mary's, and sharing with them the distinction of having been among the eighteenth century foundations for education, is Holy Trinity. This congregation consisted chiefly of German Catholics, descendants of the Pfälzer, who availed themselves of the widespread invitation of William Penn to take shelter under the freedom of his charter.¹⁴⁸ In those days, as in the present, the Germans evinced an active zeal, and made great sacrifices to found and maintain a Catholic school. In Philadelphia, the "German Schoolhouse" antedated Holy Trinity Church; in 1787, or earlier, the school had been established, and supported by the "German Catholic Society."¹⁴⁹ The records regarding school arrangements, curricula, teachers and their salaries, etc., are much like those of St. Mary's. In 1818, we find the following:

¹⁴⁸ Hertkorn, *Retrospect, Op. Cit.*, p. 5.

¹⁴⁹ *Holy Trinity Records* (Mss. Consulted) contain the following (for 1787): Itemized bill of charges for obsequies of James Fottwell, deceased, signed by James Oellers, treasurer of the Board of Trustees:

"To the Charity School for singing the High Mass, £3 s. o. d. o. (Three pounds sterling.)"

Another bill, signed, likewise by Oellers, "pour l'interrement de Monsieur Du Berger" has the item:

"pour les enfants de chœur . . . 0-15-0" (fifteen shillings).

"At a meeting of the Trustees on Sunday, 30 August, 1818, it was resolved to authorize the Reverend Doctor Barth (de Barth) to send for a nun of the nunnery at Emmitsburg. . . . Said Sister Nunn (sic) to keep school for small children and teach them their catechism for the congregation of the Holy Trinity Church." ¹⁵⁰

The receipt book bears, under date of 11 August, 1819, the name of Sister Rose (White . . . later chosen Mother Superior at Emmitsburg on the death of Mother Seton, 1821). In October, 1820, we find the name of Sister Elizabeth, and in 1823, that of Sister Mary Xavier. Later upon the withdrawal of the Sisters of Charity from Holy Trinity School, it was placed in charge of the School Sisters of Notre Dame.

Besides these three pioneer Free Schools, St. Joseph's, St. Mary's and Holy Trinity, the Orphan Asylums, also, founded during the early period, hold a prominent place in the History of Catholic education in Philadelphia. The first of these dates from 1797, when the ravages of the yellow fever in Philadelphia, left many Catholic children orphaned.

"An association was formed to shelter and protect these homeless little ones . . . they were confided to the care of a pious matron and lodged in a house on the west side of Sixth Street, above Spruce, adjoining the German Catholic Church of the Holy

¹⁵⁰ Hertkorn, *Op. Cit.*, p. 78.

Trinity. According to the earliest deed, the property was bought by Adam Premier, in 1793, . . . in the minutes of 6 July, it is called the 'schoolhouse of Holy Trinity parish.' ¹⁵¹

"The institute seemed to be destitute of friends until young Father Hurley ¹⁵² . . . undertook to interest the Roman Catholic Community in the institution." ¹⁵³ "In this he was generously and ably aided by Cornelius Thiers." ¹⁵⁴

Success crowned their efforts, and under date of 18 December, 1807, the institution was incorporated under the legal title of "The Roman Catholic Society of St. Joseph for the Maintenance and Education of Poor Children." ¹⁵⁵

"Later on, the present site of the Asylum, southwest corner of Seventh and Spruce Streets, was purchased, and during its century of life the Home has done an invaluable work for destitute orphans." ¹⁵⁶

At the instance of Reverend Michael Hurley, this great work was confided, in 1814, to the care of the Sisters of Charity of St. Joseph from Emmitsburg. . . . "Notwithstanding the difficulties of the time," ¹⁵⁷

¹⁵¹ Hertkorn, *Op. Cit.*, p. 59.

¹⁵² Very Reverend Michael Hurley, D.D., O.S.A.

¹⁵³ Westcott, Dr. Thompson S. in *A.C.H.S. Records*, Vol. I, p. 176.

¹⁵⁴ *Ibid.*

¹⁵⁵ Kirlin, *Catholicity in Philadelphia*, Philadelphia, 1909, p. 192.

¹⁵⁶ Kirlin, *Op. Cit.*, *Ibid.*

¹⁵⁷ *The War of 1812, between United States and England*, 1812-15.

Mother Seton was filled with joy and gratitude at the opportunity of serving the poor orphans." ¹⁵⁸

Three Sisters, of whom Sister Rose White was the superior, formed this *first colony sent out from Emmitsburg* by Mother Seton from her newly founded community. When the Sisters took possession of the asylum, 6 October, 1814, they assumed responsibility for thirteen boys and girls, as well as for a debt of \$4,000. They ¹⁵⁹ "did not at first approve of receiving boys and girls into the same asylum; . . . but the inconvenience was at first tolerated owing to the difficulty of placing them in separate establishments." ¹⁶⁰

This difficulty was solved at a subsequent period through the instrumentality of Reverend John Hughes, (later Bishop of New York), who accounts for the origin of St. John's Asylum in an article published in the *Philadelphia Catholic Herald*, January, 1834:

"It (St. John's Asylum) originated in the forlorn condition of one or two families of orphan children in the winter of 1829. Their parents, recently from Ireland, had died, leaving them helpless, without food, clothing, or a house to shelter them. There was no door of charity open for them except the almshouse. St. Joseph's Orphan Asylum was already full. Their friends, themselves poor . . . formed

¹⁵⁸ White, *Op. Cit.*, p. 352.

¹⁵⁹ *Ibid.*

¹⁶⁰ *Ibid.*, Note, p. 352-3.

a society, the subscription being only \$1.50 a year. An application was made to the Sisters of Charity, and four Sisters were deputed to take charge of these children . . . a house was then rented on Prune (Locust) Street . . . the zeal of a few benevolent ladies supplied the furniture and bedding which were immediately requisite. . . . This was the commencement of what is now called 'St. John's Orphan Asylum.' . . . It has afforded the benefits of religious instruction and gratuitous education to more than one thousand female children. . . . (1829-34.) The number of orphans at present (1834) is 28; children attending the free school, 129."¹⁶¹

After the establishment of St. John's parish, "in the western section of the city," St. John's Asylum was transferred to "The Gothic Mansion," Chestnut Street near Thirteenth, later the site of the Free Library of Philadelphia. Writing of this transfer to Rev. Mr. Purcell under date of 14 February, 1831, Father Hughes says:

"I have engaged a lot in 13th Street between Chestnut and Market Streets. It . . . has the advantage of three fronts . . . affording a site for the Sisters with their orphans and a day school for female children. I have the prospect, also, of having connected with the Church, a Catholic school for boys, which is very much wanted."¹⁶²

¹⁶¹ Hassard, *Op. Cit.*, p. 88 ss.

¹⁶² *Ibid.*, p. 118.

The following year, he writes to Sister Angela, his sister at Emmitsburg:

"All our Sisters are well. In St. John's Asylum, which they here call by my name, there is a family of fifty . . . besides the Sisters who have charge of them . . . and a day school for 150 children."¹⁶³

Father Hughes' prospect of a day school for boys later materialized. We find, in 1840, St. John's Day school for boys kept in the apartments of the Asylum . . . St. John's Day school for girls in the basement of St. John's Church . . . "also class twice a week for young women who live at service . . . 40 members."¹⁶⁴ In 1849, both schools and the Orphan Asylum were placed in charge of the Sisters of St. Joseph.¹⁶⁵ Four of these Sisters, under the direction of Mother St. John Fournier, came from Carondelet, near St. Louis, Mo., 6 May, 1847.¹⁶⁶ Under date of 12 May, Bishop Kenrick writes:

"The (arrival of the) Sisters of St. Joseph has given us all great joy. They have indeed a generous spirit ready for any good work. (Fervent animo, ad omne opus bonum paratae.)"¹⁶⁷

¹⁶³ *Ibid.*, p. 132, Letter dated 28 November, 1832.

¹⁶⁴ *Cath. Directory*, 1841.

¹⁶⁵ *Ibid.*, 1850.

¹⁶⁶ Tourscher, F. E., O.S.A., *Kenrick-Frenaye Letters*, 1830-51, Philadelphia, 1920, Note to Letter LVIII, p. 75.

¹⁶⁷ *Ibid.*, Letter LCLIV, p. 254.

So well did the Sisters of St. Joseph succeed with St. John's Home, that in 1848, Bishop Kenrick decided to place them in charge of "St. Ann's Widows' Home," likewise, "leaving," he says, "the Sisters of Good Shepherd free for their own proper field of work."¹⁶⁸ This additional charge, together with the opening of a school in Pottsville the same year, necessitated a call to Carondelet for more help; three Sisters were accordingly sent."¹⁶⁹

Though there were two well-established asylums for destitute children in Philadelphia, St. John's and St. Joseph's, the need of a similar institution for German orphans was met by the foundation, in 1834, of St. Vincent's Home for Boys. Reverend Francis Guth, pastor of Holy Trinity, rented a house on Spruce Street, opposite the Church, as a home for eighteen homeless boys.¹⁷⁰

"However, in 1836, the three Catholic Orphan Asylums . . . were reorganized; St. John's took all the Boys; St. Joseph's all the girls; and St. Vincent's was abolished."¹⁷¹

The place of Philadelphia in the history of Catholic education up until 1850, is unique, from the fact,

¹⁶⁸ Tourscher, F. E., O.S.A., *Kenrick-Frenaye Letters*, 1830-51, Philadelphia, 1920, Letter CLXXII, p. 284.

¹⁶⁹ Mss. from Sister M. Assissium, Chestnut Hill, Philadelphia, to F. E. T., 21 Oct., 1917.

¹⁷⁰ Kirlin, *Op. Cit.*, p. 289 ss.

¹⁷¹ Hassard, *Op. Cit.*, pp. 89-90.

that, almost without exception, every parish had a Catholic Free School, whose history was coëval with the history of the parish itself. The three pioneers have been noted: St. Joseph's, St. Mary's and Holy Trinity . . . all founded before the close of the eighteenth century.

The Irish Augustinians had sought and obtained from Bishop Carroll, before 1800, permission to come to his diocese. Father Rossiter, the first, had a mission at Wilmington, Del., about 1790-95. In the spring of 1795, Reverend Matthew Carr, O.S.A., arrived from St. Augustine's Convent, John Street, Dublin, to found a house of his Order in this country.¹⁷² Two years later, (1797) St. Augustine's parish, Philadelphia, was organized and placed in care of the Augustinians.¹⁷³

St. Mary's Free School, on Walnut Street below Fourth, was maintained, after the division of this parish with St. Augustine's, for the children of both parishes. The school expenses were defrayed from the proceeds of charity sermons, preached twice each year, one at each church, for the purpose.¹⁷⁴ We have no certain record of just when the schools were separated, but in 1814, we know, St. Mary's, St. Augustines' and Holy Trinity, had each its own parish school, under the care of the Sisters of Char-

¹⁷² Kirlin, *Op. Cit.*, p. 160.

¹⁷³ *Ibid.*, p. 162.

¹⁷⁴ *Ibid.*, p. 181.

ity.¹⁷⁵ The *Sisters of the Holy Cross*¹⁷⁶ came in 1856, at Bishop Neumann's request, to teach at St. Augustine's, but in 1864, difficulties between France and Notre Dame led to their withdrawal. Since that time the Sisters of St. Joseph have been in charge of St. Augustine's School.

On 11 April, 1831, St. Michael's Parish was organized, at the request of the Catholics in the "Northern Liberties," (now Kensington) Philadelphia.¹⁷⁷ Reverend Terence J. Donaghoe was appointed rector.¹⁷⁸ The cornerstone of the Church was blessed by Bishop Kenrick, 8 April, 1833, Easter Monday.¹⁷⁹ Following the traditions of earlier Philadelphia parishes, Father Donaghoe, the very same year, made plans for a free school; to this end he established in his new parish, a community of religious composed of several young women who had come from Ireland. The Community was called *The Sisters of Charity of the Blessed Virgin Mary*. They opened a convent at Second and Thompson Streets, where they also taught school.¹⁸⁰ These Sisters proved most zealous in the cause of Catholic religion and education; their school soon numbered 160 pupils, mainly of Irish parentage;

¹⁷⁵ Kirlin, *Op. Cit.*, p. 193.

¹⁷⁶ *Story of Fifty Years*, Notre Dame, Ind., 1905, p. 60.

¹⁷⁷ Kirlin, *Op. Cit.*, p. 283.

¹⁷⁸ *Ibid.*, p. 284.

¹⁷⁹ *Ibid.* Also *Kenrick Diary, Op. Cit.*, p. 82.

¹⁸⁰ Kirlin, *Op. Cit.*, p. 285. Cf. also Diocese of Dubuque, later.

following the "Weavers' Riots" in Kensington, 1843, however, the Sisters removed under the direction of Father Donaghoe, to the diocese of Dubuque, Iowa. One postulant had been left, with two companions, to settle temporal affairs, and care for the Convent property. When, the following year, the "Native Americans" began their orgy of pillage and plunder, this convent at Second and Phoenix Streets, was burned to the ground¹⁸¹ . . . the three young women were rescued by some Irishmen of the district, and led to a place of safety;¹⁸² later they joined the Sisters in Dubuque.

"This Sisterhood, since its removal to the West, has become a powerful educational factor, now having charge of the leading Catholic Academies and schools of Iowa."¹⁸³

Shortly after the riots, a magnificent schoolhouse was built to the south of the Church. This was blessed and opened in 1853. The boys, in 1858, were placed under the care of the Christian Brothers, who first came to Philadelphia, 1850; the girls, after 1859, were taught by the Sisters of St. Joseph.¹⁸⁴

St. Francis Xavier's, founded in 1839, had before 1850, a school in the basement of the Church, until 1863, when a new school building was provided, at

¹⁸¹ Kirlin, *Op. Cit.*, p. 321.

¹⁸² *Ibid.*, p. 261.

¹⁸³ Mahony, *Op. Cit.*, p. 50.

¹⁸⁴ *Ibid.*

the coming of the *Sisters, Servants of the Immaculate Heart of Mary*.¹⁸⁵

St. Patrick's, organized the same year (1839), had likewise, its school, so faithfully had the precedent set by the early parishes been followed. The chapel, mere temporary makeshift, did duty also as a schoolhouse, but even this was discontinued for lack of funds, from 1844-1849.¹⁸⁶ In 1849, however, "the movement (of founding a new school) was helped on by a teacher in the public school showing strong anti-Catholic bigotry, . . . punishing all the Catholic children for absenting themselves . . . on account of a May Celebration at the Church."¹⁸⁷ Ground on Twentieth Street north of the Church was accordingly purchased and the new school was opened, September, 1852.¹⁸⁸ The Sisters of St. Joseph took charge of the girls in 1857, replacing the lay teachers . . . later (1865) the boys were placed in care of the Christian Brothers.¹⁸⁹

St. Philip Neri's, in Southwark, was instituted in 1840; the following year marks the blessing of the cornerstone and the opening of the Free School. The boys, at first, were taught by Mr. McGowan, the girls by Mrs. Conway. In 1849, the *Sisters of Good Shepherd* just come to Philadelphia, took charge of the school; they were replaced after a very short time, however, by the Sisters of St. Jo-

¹⁸⁵ Mahony, *Op. Cit.*, p. 50.

¹⁸⁶ *Ibid.*, pp. 63-64.

¹⁸⁷ *Ibid.*, p. 65.

¹⁸⁸ *Ibid.*

¹⁸⁹ *Ibid.*

seph.¹⁹⁰ These Sisters "lived first in St. Anne's Widows' Asylum, with the Sisters of Good Shepherd, who resided there until the opening of their convent at Twenty-second and Walnut Streets. The boys of the parish were taught in the basement of the Church."¹⁹¹

St. Peter's School was opened by the Redemptorists in 1848; it was placed from the beginning under the care of the *School Sisters of Notre Dame*, recently come from Bavaria. "On September 21, 1848, Mother Caroline came with two Sisters from Baltimore to open this school, where she remained for a time, actively teaching."¹⁹² At the same time, Father Neumann opened a school for boys in the basement of the Church.¹⁹³ By 1850, both were in a flourishing condition, educating at that time 120 boys and 160 girls.¹⁹⁴

The *Federal Government Report for Education* for 1895 makes the following statement:

"In the two decades, 1850-1870, the free public school, maintained mainly by local taxation, came to be the educational watchword and almost uniform practice north of the Ohio River, and it has continued to extend with the western expansion of settlement, and the development of the South." And again, "In the South, public schools are of recent growth, . . . such schools often have some tuition

¹⁹⁰ Mahony, *Op. Cit.*, pp. 67-69.

¹⁹¹ Kirlin, *Op. Cit.*, p. 340.

¹⁹² *Ibid.*

¹⁹³ Abbelin, *Op. Cit.*, p. 100 ss.

¹⁹⁴ *Cath. Directory*, 1850.

fees, as they (public schools) did in the Northern States generally almost to 1850, and irregularly to the time of the Civil War.”¹⁹⁵

The Catholic Free Schools of Philadelphia, and indeed throughout Pennsylvania, form an interesting and illuminating commentary on this statement. Dating as they do, from the latter half of the eighteenth century, under the care of priests and Catholic Sisterhoods, they constitute the pioneer efforts in a movement, that gained recognition quite a century later, and even then was only tentatively and temporally accepted as a nation-wide standard for elementary education.

The first schools throughout the State . . . (outside of Philadelphia) were private or subscription schools. . . . But the “Missionary Fathers combined the primary education of children with their religious instruction . . . until later years when . . . the parochial schools relieved the priests of this burden.”¹⁹⁶

We have some definite facts in verification of this: “The Catholic Mission of Goshenhoppen,” Berks Co., was established in the year 1731. Ten years later, Reverend Theodore Schneider took charge of it. His residence was a two-story building, in a small

¹⁹⁵ Blodgett, James H., in *Govt. Ed. Report*, 1894-95, on Parochial Schools, Vol. II, p. 1620.

¹⁹⁶ Reilly, Conewago, *Collection of Catholic Local History*, Martinsburg, W. Va., 1886, p. 79.

room on the first floor of which he taught school. As he lived on the most friendly terms with all denominations, his school was largely attended by children from the whole neighborhood.¹⁹⁷

For some time after the introduction of the "public school system," "this school was maintained in the shape of a curious combination of church and school. The schoolhouse, owned by the church (was) furnished to the township free of rent,¹⁹⁸ the salary of the assistant teacher is paid by the congregation, and the school . . . attended by none but Catholics (is) thoroughly Catholic in every respect."¹⁹⁹ On the other hand, however, the principal teacher, though appointed with the approval of the pastor, was examined in the way usual in public schools, by the County Superintendent, and paid by the Board of Directors of the district. The school was therefore open to the visits of both Church and Public School authorities.²⁰⁰

About the same time a mission was begun in Conewago by Reverend William Wapeler (1731). "Within a few years a church was erected and most likely a school opened."²⁰¹ Little can be ascertained of this school before 1834, when "the Sisters of Charity were established in McSherrystown, by a Board of Trustees. . . . They arrived June 20th, and opened their school that month. They were from

¹⁹⁷ Wickersham, *Op. Cit.*, p. 115.

¹⁹⁸ *Ibid.*

¹⁹⁹ *Ibid.*

²⁰⁰ *Ibid.*

²⁰¹ *Ibid.*

St. Joseph's, Emmitsburg (sic), and the school was dedicated to St. John the Baptist." ²⁰²⁻²⁰³

This school, and also the Academy founded here by the same Sisters prospered until 1840, when both were destroyed by fire. Later the house was rebuilt by the Trustees, and it, with five acres of ground, was bought by the *Ladies of the Sacred Heart* in 1842.²⁰⁴ Bishop Kenrick thus notes the fact:

"May the eighth day. . . . (1842) At the beginning of the month, the Nuns of the Most Sacred Heart of Jesus opened a convent in McSherrystown, near Conewago. The Lady Gallitzine founded this convent: that is,²⁰⁵ Father Lekeu, S. J., transferred to her the house and lands formerly occupied by the Sisters of Charity." ²⁰⁶

The school was reopened almost immediately after the transfer, having the "Courses, system, etc., as usual for the Ladies of the Sacred Heart." ²⁰⁷ The Novitiate, at Fleurissant, Mo., (since 1819)

²⁰² *Ibid.*, p. 81.

²⁰³ *Cath. Directory*, 1836, gives this as "Sacred Heart School, Conewago," no doubt because attached to the Sacred Heart Church there. Cf. *Diary, Kenrick, Op. Cit.*, p. 34, also *Cath. Directory*, 1836.

²⁰⁴ Reilly, *Op. Cit.*, pp. 81-82.

²⁰⁵ Power of Attorney for this property had been given by Bishop Kenrick to Father Lekeu, S.J., 9-23-30. Cf. *Kenrick Diary*, p. 34.

²⁰⁶ *Kenrick Diary, Op. Cit.*, p. 204.

²⁰⁷ *Cath. Directory*, 1844.

was transferred to McSherrystown, and at the end of the year 1843, there were 20 members in the community and 4 candidates.²⁰⁸ The school had 80 pupils, 30 of whom were boarders. So unprecedented had been the increase in registration, that Madame Gallitzine²⁰⁹ made plans for additional buildings: "Our little house here," she says in a letter written from McSherrystown, "8 8bre 1843" (8 October, 1843) "succeeds very well. The attendance has so far increased that I am now forced to build to accommodate all the students who promise to come. They report to me half a dozen from Philadelphia."²¹⁰ The Ladies of the Sacred Heart continued the school here until 1851, when they left and located at Eden Hall, near Philadelphia.²¹¹

"The Sisters of St. Joseph then purchased the property, and the Institution received permanent life

²⁰⁸ *Cath. Directory*, 1844.

²⁰⁹ Elizabeth Gallitzine (her own spelling) a cousin of the Emperor Nicholas I, was born in Russia in the year 1796. She lived in the faith and practice of the Greek Church until she was eighteen years of age, when she made profession of Catholicity and was received into the Church at St. Petersburg, now (since 1924) Leningrad. Entering the Novitiate of the Sacred Heart, 1826, in Metz, she was, in 1840, sent to America as "Visitor" or "Provincial Superior." She died at St. Michael's, where the Sacred Heart had a Novitiate and Academy, near New Orleans, 8 December, 1843. Cf. *Kenrick Letters* . . . F. E. T. *Op. Cit.*, p. 90, note.

²¹⁰ *Kenrick Letters*, *Op. Cit.*, p. 93.

²¹¹ Reilly, *Op. Cit.*, p. 82.

and success. It was incorporated, August 31, 1854, under the title of 'McSherrystown Novitiate and Academy of St. Joseph.' " ²¹²

The Catholic Directory of 1847 calls attention to a second school and academy of the Ladies of the Sacred Heart within the diocese. . . . "Boarding school for Young Ladies, Logan Square, Philadelphia (Schuylkill, Fifth and Summer Streets). These Madames came to Philadelphia from Astoria, L. I." ²¹³ "March the nineteenth day," writes Bishop Kenrick, "came the Ladies of the Sacred Heart, Hardy and Belmont, of the Sisterhood of the Most Sacred Heart. The next day they took possession of this house (the present Cathedral parish residence, 18th and Summer Streets, just north of the Cathedral) in the name of their Institute." ²¹⁴ Though they had 40 pupils in that year, the Directory for 1848 carries a notice of their removal to Eden Hall. . . . ²¹⁵ Writing to his brother, the Bishop of St. Louis, 19 January, 1847, Bishop Kenrick says:

"The Ladies of the Sacred Heart . . . will leave soon to take a place near Holmesburg, which they recently bought for \$20,000." ²¹⁶

²¹² Reilly, *Op. Cit.*, p. 82.

²¹³ *Cath. Directory*, 1847.

²¹⁴ *Kenrick Diary, Op. Cit.*, p. 238.

²¹⁵ *Cath. Directories*, 1847 and 1848.

²¹⁶ *Kenrick Letters, Op. Cit.*, Letter CLI, p. 247.

"Eden Hall" as the new Convent and Academy was called was incorporated under date of 12 February, 1849, by the Madames.²¹⁷ Two years later, (1851) the Madames were withdrawn from McSherrystown, to reinforce the faculty at Eden Hall.²¹⁸

The Sisters of Charity as early as 1830 had a foundation in Harrisburg, Pa., as evidenced by another entry from Bishop Kenrick's Diary:

"November the fourth day, we arrived at Harrisburg, and the following day celebrated Mass in St. Patrick's Church (now the cathedral). . . . In a house close to the Church are three Sisters of Charity, who teach young girls the rudiments of letters. These girls are about thirty in number; and most of them are non-Catholics. This house, however, (the dwelling and school of the Sisters) is held in the name of the pastor, Reverend Michael Curran."²¹⁹

No mention is made of this Harrisburg foundation of the Sisters of Charity, either in the Catholic Directories available²²⁰ or in the enumeration of their houses in the "Life" of Mother Seton.²²¹

²¹⁷ *Cath. Directory*, 1850.

²¹⁸ Reilly, *Op. Cit.*, p. 82.

²¹⁹ *Kenrick Diary, Op. Cit.*, p. 42.

²²⁰ The first Directory was dated 1822; after that there was no Directory published again until 1833; there is no mention in either of these of the Sisters, though the foundation was made in the interim.

²²¹ White, Rev. Charles, *Op. Cit.*

Pottsville, likewise, had its school under the care of two Sisters of Charity, about 1837. The following year, it reports Three Sisters in charge of 60 pupils.²²² Again, Bishop Kenrick records, under date of 29 September, 1839:

"I blessed solemnly the Church of St. Patrick, in the town of Pottsville . . . there is a school under the care of three Sisters of Charity. They teach about 60 girls free of charge."²²³

When the Bishop confirmed in Pottsville, 22 July, 1849, the Sisters of Charity had withdrawn in favor of the Sisters of St. Joseph . . . recently come from Carondelet, Mo. He writes:

"I confirmed . . . seventy-three in St. Patrick's Church at four o'clock. I went also to visit the house of the Sisters of St. Joseph, who are almost a year living in this town."²²⁴

The Pottsville Convent of the Sisters of St. Joseph was opened 28 August, 1848.²²⁵ In 1850, they report 80 pupils; since that time the school has increased both in numbers and prestige.²²⁶

The Sisters of the *Visitation* came to Philadelphia

²²² *Cath. Directories*, 1837 and 1838.

²²³ *Kenrick Diary, Op. Cit.*, p. 186.

²²⁴ *Kenrick Diary, Op. Cit.*, p. 256.

²²⁵ *Ibid.* Note, p. 256, Letter of Mother Mary James, Chestnut Hill, to F. E. T.

²²⁶ *Cath. Directory*, 1850.

in 1848,²²⁷ "continue the work begun years before by Miss Lalor."²²⁸ The following is a letter from Sister Mary Benedicta Mullen of the Georgetown Convent, 6 July, 1917; she quotes the Convent Annals:

"On the fifteenth of February, 1848, our Sisters left here, for the purpose of founding a house of our Holy Order in Philadelphia, Pa."²²⁹

The Catholic Directory of 1849 announces the opening of "Young Ladies' Academy of the Visitation"—Southwest Corner Eleventh and Spruce Streets, Philadelphia. The system of education and the general regulations are the same as those of the well-known Academy of the Visitation, attached to the "Motherhouse" (Georgetown).²³⁰ The Institute was incorporated by the State of Pennsylvania, March, 1850, when it was removed to the southwest corner of Broad and Poplar Streets, the present site of the Philadelphia Opera House.²³¹

"In 1852, the foundation was broken up, and the Sisters returned, some to Georgetown, others to Mt. de Sales and Washington."²³²

²²⁷ *Kenrick Letters, Op. Cit.*, p. 248.

²²⁸ Shea, J. G., *Op. Cit.*, Vol. IV, p. 60.

²²⁹ *Kenrick Letters, Op. Cit.* Note on p. 248.

²³⁰ *Cath. Directory*, 1849; also *Kenrick Letters, Op. Cit.*, p. 248.

Letter quoted above.

²³¹ *Cath. Directory*, 1850.

²³² Letter quoted, *Op. Cit.*, p. 248.

There is no record of Catholic schools of any sort in the northern section of Pennsylvania before 1850. Many of the Catholics of the district, however, seem to have sent their daughters to the school opened at Binghamton, N. Y., about 1835.²³³ There is evidence, however, that the Catholics of Northern Pennsylvania appreciated the need of education based upon religion; the Catholic Herald in 1834 carries the following advertisement for a teacher:

“We learn from authority on which we can rely, that the flourishing little village of Carbondale, Luzerne Co., Penna., contains 670 Catholic inhabitants, of which 288 are children. . . . A Catholic schoolmaster of good moral character would find employment here. . . . The scattered Catholics of Susquehanna Co., who worship at the church of Silverlake, do not exceed 70 families.”²³⁴

DIOCESE OF PITTSBURGH

In the western section of the State, “some American Catholics from Maryland” settled in Cambria County in 1790. In 1799, they were joined by that self-sacrificing pioneer, the Prince-Priest Gallitzin.²³⁵

“Coming to America to see the country, he became a priest . . . and finally cast his lot with the

²³³ Note F. E. T.

²³⁴ *Catholic Herald*, 16 January, 1834.

²³⁵ Wickersham, *Op. Cit.*, p. 117.

poor colonists in the Alleghenies. Immediately upon his arrival, in 1799, he erected in a rude chapel an altar. . . . The following year (1800) a school was opened under his direction near Loretto. O'Connor was the schoolmaster. The schoolhouse was a small log building daubed with mud, and heated by means of a large stone fire-place. Children attended from a distance of four or five miles. Prince Gallitzin laid out the town of Loretto . . . bought large quantities of land, and sold it to the actual settlers at a nominal price; he thus collected about him, before his death in 1840, a thrifty Catholic population . . . with a good supply of churches and schools." ²³⁶

Close to Loretto there was a second Catholic settlement. . . . Five German Catholic families migrated from Eastern Pennsylvania about 1787 or 1788, to Union Township, Westmoreland Co. They secured land near Greensburg, to erect a church. Here Reverend John B. Cansey from Conewago said the first Mass in 1789.

"It is almost certain that a school was maintained by the Congregation from the first. In 1846, upon the arrival of Right Reverend Boniface Wimmer, O.S.B., he found there among other buildings, 'a little Catholic schoolhouse'." ²³⁷

²³⁶ Wickersham, *Op. Cit.*, p. 117.

²³⁷ *Ibid.*, p. 116.

The first convent established in Western Pennsylvania was that of the *Poor Clares*, founded in 1828, at Alleghenytown, near Pittsburgh. Sister Frances Van de Vogel, member of a wealthy Flemish family, came from Belgium, with one companion. With her own means she purchased the property in Alleghenytown; two years later, the Poor Clares established another house at Green Bay, Wisconsin.²³⁸ Father Maguire²³⁹ took great interest in the Pennsylvania foundation, encouraging it by his influence and counsel. Neither house, however, acquired stability, and after difficulties regarding jurisdiction, with Bishop Rese of Detroit, Madame Van de Vogel sold the property in both places.²⁴⁰ Some of the religious returned to Belgium; others entered various communities in this country, while Mother Van de Vogel returned to Rome. The Community at Alleghenytown and Green Bay thus shared in the failure of the former Georgetown Clarist foundation.²⁴¹⁻²⁴² St. Clare's Convent, Pittsburgh, is mentioned in the Catholic Directory only in 1833.

The *Sisters of Charity of St. Joseph*, Mother Seton foundation, (pioneers in the works of charity and education in almost every new diocese in United

²³⁸ De Courcy-Shea, *Op. Cit.*, p. 283.

²³⁹ *Kenrick Diary, Op. Cit.*, pp. 83 and 89. Rev. Charles Maguire (O.F.M.).

²⁴⁰ De Courcy-Shea, *Ibid.*

²⁴¹ Vide page 23 of this book.

²⁴² De Courcy-Shea, *Op. Cit., Ibid.*

States before 1850) came to Pittsburgh in 1832. They took charge of St. Paul's Orphan Asylum, and also opened an academy and free school.²⁴³ All three prospered, the day school especially, which lists consistently 100 to 120 pupils in the various yearly reports.²⁴⁴

With the coming of the *Sisters of Mercy*, however, in 1845, the Sisters of Charity retired from the diocese of Pittsburgh.²⁴⁵ The history of the Sisters of Mercy in Pittsburgh is identified from the beginning with the history of the diocese, which in 1843, was formed by the Holy See at the request of the Fifth Council of Baltimore. Very Reverend Michael O'Connor, its first Bishop, was consecrated in Rome, 7 August, the same year.²⁴⁶

Before returning home, he visited Carlow, in his native Ireland, where on 4 October, 1843, he made formal application for a colony of Sisters. It is of record that when the Bishop's request was made known, every Sister at Carlow volunteered. Seven were chosen: Mother Mary Xavier Warde was appointed superior. Leaving Carlow on All Souls' Day, they sailed from Liverpool, 10 November, for New York. The long journey was completed 21 December, (1843) with Holy Mass and Communion at

²⁴³ Shea, *Op. Cit.*, Vol. IV, p. 288 ss.

²⁴⁴ *Cath. Directories*, 1838 ss.

²⁴⁵ De Courcy-Shea, *Op. Cit.*, p. 265.

²⁴⁶ *Ibid.*

the Cathedral of Pittsburgh.²⁴⁷ They were received at the Asylum of the Sisters of Charity, but the following day they moved to their own Convent on Penn Street. Within a week, they had begun to exercise in this new land, the works of their Institute.²⁴⁸

Almost immediately several good subjects applied for admission, and the work of the schools increased rapidly. One of these postulants was Miss Eliza Jane Tiernan, daughter of one of the wealthiest and most highly esteemed merchants of Pittsburgh. Educated at Emmitsburg, she felt called to the religious life, and the summer before the coming of the Sisters of Mercy to Pittsburgh, she had resolved on entering that order, though none of its houses had yet been founded in United States. She was known later as Sister Xavier. The magnificent fortune left by her father soon after her entrance, enabled the Sisters to become almost at once firmly established, and to spread rapidly.²⁴⁹ A boarding school was built outside the city, at Youngstown, Westmoreland Co., Pa., and in 1845, six Sisters were sent to open this Academy.

“As some feared that this new venture would encroach on the other works of mercy among the poor, the good Bishop laid the matter before Rome, and

²⁴⁷ *Reminiscences of Seventy Years*, Chicago, 1916, p. 18 ss.

²⁴⁸ *Ibid.*, pp. 20-21.

²⁴⁹ De Courcy-Shea, *Op. Cit.*, p. 290 ss.

Cardinal Barnabo gave a willing sanction to the undertaking, it being a work of mercy to instruct youth, whether rich or poor, as well as to train girls to become good women.”²⁵⁰

This institution became known as St. Xavier's Academy; from the first, it has been eminently successful.

“A free school was soon opened (by the Sisters of Mercy) making five free schools in the diocese (under the care of various Sisterhoods), besides three Convents.”²⁵¹

The other Free Schools referred to are evidently St. Paul's Free School for Boys, conducted by the Brothers of the Presentation Order with a registration, in 1850, of 250 boys.²⁵² Schools also at St. Mary's, Marystown, Elk Co.; at Erie, Pa.; and at McKeesport, Pa., conducted by the *School Sisters of Notre Dame*.²⁵³

The School Sisters tell the story of their coming to America: “The Redemptorists had charge of a mission at Elk Co., in the wilds of Pennsylvania, on land purchased by three wealthy gentlemen for the purpose of forming a purely German Catholic colony.”²⁵⁴

At the instance of these Fathers, one of the gen-

²⁵⁰ *Reminiscences, Op. Cit.*, p. 21.

²⁵¹ *Ibid.*

²⁵² *Cath. Directory*, 1850.

²⁵³ Abbelen, *Mother Caroline, Op. Cit.*, p. 81 ss.

²⁵⁴ *Ibid.*

tlemen was sent to Bavaria, in 1847 by the Right Reverend Michael O'Connor to obtain School Sisters for the colony. Being a nobleman, well acquainted with the royal court, as also with the Most Reverend Archbishop of Munich, Count Reisach, he found it no difficult matter to interest these parties in "St. Mary's Colony."

Arrangements were soon made, and on 18 June, 1847, four Sisters left Munich; they were Sister M. Seraphina, superior, Sister M. Magdalena, Sister M. Barbara and Sister M. Caroline. Mother Theresa and a companion, Sister M. Emmanuella, accompanied the volunteers to America, in order to see them settled in their new home. Sister M. Emmanuella died at Baltimore, however, before the journey was ended. Sister M. Caroline, on their arrival at Marystown, was given charge of the mission school there, 15 August, 1847, while Mother Theresa, realizing the poverty of the colony, looked about for a more suitable location for the Motherhouse. With the aid of the saintly Father Neumann, this was found in Baltimore. The Sisters were given charge of the following schools in quick succession:

St. James', Baltimore, 9/29/47.

St. Alphonsus', Baltimore, 11/3/47.

St. Michael's, Baltimore, a few months later.

St. Philomena's, Pittsburgh, 9/29/48.

St. Peter's, Philadelphia, 9/21/48.

St. Mary's, Buffalo, N. Y., 3/19/49.²⁵⁵

²⁵⁵ Abbelen, *Mother Caroline, Op. Cit.*, p. 81 ss.

DELAWARE

Regarding the district south of Philadelphia, Acrelius, in his "History of New Sweden" ²⁵⁶ writes in 1858:

"Forty years back, our people scarcely knew what a school was. In the later times there have come over from Ireland, some Presbyterians and some Roman Catholics, who commenced schoolkeeping, but as soon as they saw better openings, they gave that up." ²⁵⁷

The instruction by these Irish teachers was not all, as has been generally supposed, "reading, writing, and cyphering." The weekly Mercury, as early as 1729, published and emphasized an advertisement by "Theodore Hackett, Dancing Master, lately come from England and Ireland," who announces himself prepared to teach "all sorts of fashionable English and French Dances, after the newest and politest manner, practised in Paris." ²⁵⁸ Much comment was made also on the engagement, by some Quakers, of a "bigotted Catholic" to teach school at Chester, about this time. ²⁵⁹ These schools were, as

²⁵⁶ *Cath. Historical Review*, April, 1917-January, 1918; Vol. III, p. 54. New Sweden included three counties of Southern Pennsylvania in those days, now probably the State of Delaware.

²⁵⁷ *Ibid.*, p. 54. Also Kirlin, *Op. Cit.*, p. 30.

²⁵⁸ Kirlin, *Op. Cit.*, p. 30, quoting *American Weekly Mercury* for 17 July, 1729.

²⁵⁹ *Ibid.*

we have said, at best, makeshifts until the masters obtained more lucrative positions.

Father Rosseter, O.S.A., was, we know, stationed at New Castle, Delaware, where he instructed both adults and children before the close of the eighteenth century; later, he joined Father Carr in the Philadelphia mission.

DIOCESE OF WILMINGTON

The *Sisters of Charity of St. Joseph*, as early as 1830, had a flourishing school and Academy at Wilmington. Bishop Kenrick mentions this school, also, in his *Diary*:

"August the eleventh day (eighth day), 1830, I confirmed eighty-six in St. Peter's Church in the town of Wilmington, in the State of Delaware. I visited also the school which the Sisters of Charity have there, where, besides six little orphan girls, who are cared for and taught in the house, they teach many young girls the rudiments of letters and religion." ²⁶⁰

The Catholic Directors from 1833 onward, tell the story of this school's consistent progress. In 1838, it is listed as "St. Peter's Boarding-school for Young Ladies," (on Quaker Hill,) ²⁶¹ the name

²⁶⁰ *Kenrick Diary, Op. Cit.*, p. 29.

²⁶¹ *Cath. Directory*, 1838.

by which it was thereafter known. Later (1850) the number of Sisters had increased from four to ten, and the Free School is described as most successful.²⁶²

Les Dames de la Retraite, a French Community, attempted, in 1830, according to the Catholic Directory of 1833, to establish a "Young Ladies' French and English Academy" in the "Gothic Mansion," Chestnut Street (near 12th), in Philadelphia. This venture was unsuccessful, however, and the following year the Dames removed to Charleston, S. C.

²⁶² *Cath. Directory*, 1850.

NEW YORK

State Constitution of New York.

Diocese of New York: 1812—Ursulines; 1813—Trappistines;
1817—Sisters of Charity; 1841—Ladies of the Sacred Heart;
1846—Sisters of Mercy.

Diocese of Buffalo: 1836—Sisters of Charity; 1849—School
Sisters of Notre Dame.

Diocese of Albany: 1830—Sisters of Charity.

NEW YORK

New York at the close of the Revolution had done little towards the cause of education. Yet, so vital did this question seem to Governor Clinton, that when within a month after the departure of the last British soldier, he called a meeting of the Legislature in the half-ruined city of New York, the subject of education was the main theme of his message. The response of the Legislature was the creation of "The Regents of the University of the State of New York" . . .

"a huge and cumbersome body of perpetual regents, county regents, clerical regents, founder regents, regents of colleges yet to be created, to

whose care was confided the development of an educational system for the State." . . . "but the work was not done."²⁶³

The Board was too large, and the members too widely scattered to attend.

In 1789, the Legislature ordered the surveyor-general to set aside certain lots in each township of the military district for the use of churches and schools. This benefited the settlers of the Mohawk Valley considerably, but towns elsewhere derived no benefit. In 1795, these were tentatively provided for by the creation, as an experiment, of a temporary school-fund.

"For five years to come, the State pledged itself to distribute \$50,000 annually among the townships, on a population basis, provided these towns co-operate by raising county school taxes."²⁶⁴

With the money so provided, 1350 schools were established throughout the State, which afforded rudiments of education to 56,000 children in 16 of New York's 23 counties. By the expiration of the five-year limit, however, the entire system had collapsed. Despite the untiring efforts of Governor Clinton, nothing more was done until 1805.²⁶⁵

²⁶³ *Govt. Ed. Report, Op. Cit.*, 1892-93, Vol. II, p. 1322. McMaster, *Op. Cit.*, Vol. V, p. 352.

²⁶⁴ *Ibid.*

²⁶⁵ *Ibid.*

"Neither the first Constitution of the State, nor the amendments adopted in 1801, made any reference to schools or education." ²⁶⁶

In 1805, 5 April, the Legislature passed an act creating the School Fund of the State of New York, which gave the "net proceeds of 500,000 acres of vacant lands, to be sold by the surveyor-general (Simon de Witt) and invested as a permanent fund . . . until the income reaches \$50,000 annually, when the income is to be applied to school purposes." ²⁶⁷

It reached this point in 1813, and from that date the school system of New York has a continuous history. There was no appropriation, however, until 1815. All New York schools that existed before that time were supported by public taxation.

"Throughout the country districts the schools were managed by a system of Commissioners, inspectors and trustees, elected in each county, but in the city of New York it was somewhat different. While in the beginning, the Legislature left it optional for the rest of the State to conform to the school system or not, they enforced its adoption in the city. Taxes in the city were higher . . . but the money thus obtained was appropriated, not to the establishment of new schools, but to the maintenance and support of those actually existing. The right of

²⁶⁶ *Govt. Ed. Report, 1892-93, Op. Cit., Vol. II, p. 1322.*

²⁶⁷ *Ibid., p. 1330, Note I.*

designating the institutions so favored was retained by the Legislature.²⁶⁸

In the interim, (1805-1815) a band of public-spirited men, cognizant of the necessity of educating the hordes of children growing up in the slums, and weary of waiting for the State to act, formed a society and applied for a charter. Thus in 1805, "The Society for Establishing a Free School in the City of New York for the Education of such Poor Children as do not belong to, or are not provided for, by any Religious Society," was created.²⁶⁹ The Lancasterian method was adopted, and put in operation for the first time in United States.²⁷⁰ By this system, pupils in the more advanced classes spent part of their school time in instructing the smaller children. Whatever be the merits and defects of the system, certain it is, that it succeeded in deeply interesting New Yorkers, as a whole, in the cause of popular education; that it accomplished maximum results with a minimum expense, and that it gave an impetus to the school movement, at the psychological moment, in New York's educational history.²⁷¹

In 1808, the name of the Society was changed to "The Free School Society of New York," thus

²⁶⁸ Hassard, *Op. Cit.*, p. 223 ss.

²⁶⁹ McMaster, *Op. Cit.*, p. 354 ss.

²⁷⁰ *Ibid.* Note, however, that almost a century before this (1727), this same method had been used by the Ursulines of New Orleans who employed older girls as "dizainières" in their free schools. New Orleans, however, was not until 1803 a part of United States.

²⁷¹ *Ibid.*

widening its sphere of usefulness to all children who were proper objects of gratuitous instruction. In 1826 this sphere was further extended by the adoption of the designation, "The Public School Society of New York"; at the same time the trustees were authorized to provide for the education of all children in New York, not otherwise provided for, "Whether such children were, or were not, the subjects of gratuitous instruction." ²⁷²

Membership in this society depended solely upon monetary contributions, so that persons of all denominations were eligible.

"Up to the year 1840, it had established nearly one hundred schools, professing to impart a purely secular education, or at least to teach no more than those general principles of religion, and morality, which all Christian denominations hold in common." ²⁷³

The members of the society were of various denominations, several of them Catholics.

Such a system, (as described by Hassard ²⁷⁴ from contemporary sources and facts,) fair as it may seem to the observer, revealed upon closer inspection, at least two grounds of objection on the part of Catholics:

1—Instead of teaching religion without sectarianism, they taught sectarianism without religion;

²⁷² Hassard, *Op. Cit.*, p. 225.

²⁷³ *Ibid.*

the books used, abounded in false and contemptuous passages regarding the Catholic Church, so that, even though indirectly, yet insensibly the children imbibed the uncatholic spirit in many ways.

2—When they heard religion taught without reference, except by way of reproach, to any ecclesiastical system, they naturally were led to suppose that religion and the Church had no necessary connection, and that it made little difference to what creed they belonged.²⁷⁴

DIOCESE OF NEW YORK

The result was, that in every parish where a little money could be scraped together, a Catholic free-school was opened, either in the Church basement or in some other poor and inconvenient place. "They were utterly unable to provide fit schoolrooms, nor, in many cases, could they afford to pay for competent teachers. . . . The number of Catholic children in New York City, of 'school age,' was, according to the Bishop's (Hughes) estimate, from nine to twelve thousand. The church schools, crowded to their utmost capacity, provided for four or five thousand; a very few—perhaps, two or three hundred—attended the public schools; the rest, that is about half, received no education whatever."²⁷⁵

It was determined, therefore, in view of the fact

²⁷⁴ Hassard, *Op. Cit.*, p. 355 ss, from which this discussion has been adapted.

²⁷⁵ *Ibid.*, p. 227.

that Catholics contributed to this Society, to petition the Board of Directors for a share in the appropriations, likewise to state the objection of Catholics to the Public Schools. The Memorial to this effect, drawn up by Bishop Hughes, was read 21 September, 1840; after stating straightforwardly, the reasons for its adoption, and rehearsing the objections of Catholics to the Public Schools, the Bishop requested that the matter be publicly discussed.²⁷⁶

The discussion and debates, between the Society on the one hand and the "Petitioners" (Catholics) on the other, was continued at intervals . . . but each remonstrance proposed by the Society proved futile, when analyzed and frequently annihilated, by the shrewd dissection and astute logic of Bishop Hughes. On one occasion, (30 October, 1840) he spoke for three consecutive hours. Legal technicalities, so confidently proposed by counsel for the Society, offered no difficulty to the worthy Bishop. Finally the debates were declared closed. . . . "Meanwhile the Society, recognizing their defeat, offered terms of compromise . . . even going so far as to propose to purchase the Catholic school-house. . . . For another year, the good Bishop carried on the debates . . . merely on principle"²⁷⁷ . . . as he recognized the futility of his efforts, then ceasing from further opposition, he exerted himself

²⁷⁶ Hassard, *Op. Cit.*, p. 233 ss, for these discussions in full.

²⁷⁷ *Ibid.*, p. 234 ss.

to establish a system of Catholic education in the diocese. Even as early as May, 1841, when in the midst of the contest with the Legislature, he had sent an invitation to the Christian Brothers to come to New York, to care for the boys of his diocese. The girls in many parishes, had since 1817, been under the care of the *Sisters of Charity* from Emmitsburg.

The *Ursulines*, in New York, as in New Orleans, are the pioneer Sisterhood. The Reverend Mr. Brute, writing to Bishop Flaget, under date of 15 April, 1812, says:

"Two Irish priests have just arrived at New York. . . With these two gentlemen, came three Ursulines for Mr. Kohlmann, who wishes to found a convent with them." ²⁷⁸

These pioneers, Sisters Mary Anne Fagen, Sister Frances de Chantal Walsh, and Sister Mary Paul Baldwin, came from the Ursuline Convent at Black Rock, Cork, Ireland, at the instance of Reverend Mr. Betagh of London. Almost immediately they opened an Academy and Poor School. They were financed by a Mr. Stephen Jummel, who required payment of two-thirds value of the house he loaned them. Both Free School and Academy were incorporated by the Legislature of New York, 26 March, 1814.²⁷⁹ The Sisters' stay in New York, however,

²⁷⁸ De Courcy-Shea, *Op. Cit.*, p. 368.

²⁷⁹ Shea, *Op. Cit.*, Vol. III, p. 163 ss.

had been conditioned: unless, within three years they had received a definite number of novices, they were to return to Ireland.²⁸⁰

"Catholics in New York at this time were poor, vocations few, and among the young women who would have entered, none could furnish the dowry required by the Ursulines."²⁸¹

The Sisters, therefore, in 1815, sailed for Ireland, according to contract; their convent, Third Avenue near Fiftieth Street, was later occupied as a Protestant boarding school.

The *Trappistines*, like the Ursulines, had a brief stay in New York. Dom Augustine, superior of a Trappist community in France, had left his country during the troublous days of 1790, to effect, if possible, a foundation in America. Cast into prison in Martinique, he did not arrive at New York until 1813. Meanwhile, Pere Vincent de Paul, according to his own memoirs, left Bordeaux, France, 10 June, 1812, arriving at Boston, 6 August, the same year.²⁸² Pere Vincent brought with him one Sister and two Trappist brothers. The intention had been to bring five Sisters, who would introduce into America the female branch of the Order, but only one could secure the necessary passport from France. This Sis-

²⁸⁰ Guilday, *Op. Cit.*, p. 486.

²⁸¹ De Courcy-Shea, *Op. Cit.*, p. 369.

²⁸² De Courcy-Shea, *Op. Cit.*, p. 372; also Flick, Lawrence, in *Records of A.C.H.S.*, Vol. I, p. 115 ss. (Gallairdin gives date of arrival as 6 June, 1811; De Courcy-Shea gives 1810.)

ter was left at Boston until proper accommodation could be secured in New York. Dom Augustine, arriving in New York, 1813, was joined by Pere Vincent, likewise, by Father Urban from Missouri. Thus all the remaining Trappists in America were united. Dom Augustine purchased property for \$10,000, "on the plains not far from New York City" and gave the house the form of an Abbey.

"Thirty-one poor children, almost all orphans, there found instruction and the necessities of life."²⁸³ "These were fed, clothed and educated gratuitously."²⁸⁴

Dom Augustine, meanwhile, sent for the Sister who was patiently waiting at Boston an opportunity to establish a female branch of the Order. He procured for her a house near the monastery, where she with several Sisters who later came to join her from France, and with recruits from America, established the first Trappistine convent in the Western Hemisphere. We know definitely, that in the fall of 1814, when plans were made for the return to Europe, there were twelve Sisters in the Convent. In spite of apparent success, the monastery could not gain a permanent foothold in New York.²⁸⁵ The Trappistines had formed several novices, but

²⁸³ Flick, *Op. Cit.*, p. 115 ss.

²⁸⁴ *Ibid.*

²⁸⁵ Flick, *Op. Cit.*, *ibid.*

as these preferred not to leave the country, four obtained entrance among the Sisters of Charity, others returned to the world. Two are known definitely for many years at Emmitsburg: Sister Mary Joseph Llewellyn and Sister Scholastica Bean.²⁸⁶

The first religious women to effect a permanent foundation in New York were the *Sisters of Charity of St. Joseph* from Emmitsburg.²⁸⁷ In 1817, Right Reverend Bishop Connolly of New York, appealed to his future successor, Reverend John Dubois, then Director of the Sisters at Emmitsburg, for Sisters to take charge of the Orphan Asylum at New York Cathedral.²⁸⁸

“It being the native place of Mother Seton, the selection of the Sisters who would be sent, was a matter of no small importance . . . as they would be narrowly watched by her former acquaintances, and would reflect honor or discredit upon her profession, according to their ability and faithfulness in attending to the duties of their charge.”²⁸⁹

The mission was therefore confided to Sister Rose White whose administration of the Philadelphia Asylum had been so efficient (1814-1817). The Sisters left Emmitsburg for New York and on “June

²⁸⁶ White, *Op. Cit.*, p. 402.

²⁸⁷ De Courcy-Shea, *Op. Cit.*, p. 374.

²⁸⁸ *Ibid.*, p. 386.

²⁸⁹ White, *Op. Cit.*, p. 389 ss.

20th, 1817, they commenced in an humble way an institution that was destined to become most flourishing." ²⁹⁰

The Sisters occupied a small frame house on Prince Street, and only five orphans were confided to their care during the first year; in another year the number had increased to twenty-eight, the majority being girls. Soon a Free School was opened in connection with the Asylum, which thereafter was known as the "Roman Catholic Asylum and Free School." ²⁹¹ In 1833, there were thirteen Sisters employed here with 200 orphans.²⁹² In 1838 the Asylum and Free School were organized separately; the latter, having one thousand pupils, was known as St. Patrick's.²⁹³ For some years seculars were employed to teach the boys, but later both boys and girls were placed in charge of the Sisters.

The Roman Catholic Half-Orphan Asylum supplemented the first Orphans' Home; its purpose was to care for those destitute children who had lost either father or mother; ²⁹⁴ the need of this work of mercy is evidenced by the fact that the number of Sisters increased from three in 1833 to eight in 1850.²⁹⁵

The Sisters of Charity, in 1833, had in their care the following Free Schools in New York State:

²⁹⁰ White, *Op. Cit.*, p. 389 ss.

²⁹¹ *Ibid.*, pp. 390-91.

²⁹² *Cath. Directory*, 1834.

²⁹³ *Cath. Directory*, 1833.

²⁹⁴ *Ibid.*

²⁹⁵ *Ibid.*, 1850.

St. Peter's Free School, St. Mary's Free School, St. Mary's Orphan Asylum and Free School, Brooklyn, St. Joseph's Asylum and Day School, Albany.²⁹⁶

The Sisters' splendid work for orphans and poor children, and their consistent success, gained them also, in 1838, the care of St. John's Female Orphan Asylum and Day School at Utica, and in New York City later the Free School at St. James', Transfiguration, St. Nicholas' (German); St. Joseph's and St. Paul's in Brooklyn; to these were added in the early forties, consequent upon the prolonged discussion of the New York School Question, Nativity Free School, New York; St. James', Brooklyn; Most Holy Redeemer, New York; St. Alphonsus'; and St. Vincent's Orphan Asylum, Albany; St. Patrick's Orphan Asylum, and, in a separate foundation, St. Patrick's Free School, Rochester; and finally a Day School at East Troy, and at St. Peter's, Jersey City, N. J.²⁹⁷

The Sisters of Charity, true to the original spirit of their foundress, devoted their first care and best efforts to the education of the poor and destitute; nevertheless, they opened, "under the direction of Bishop Hughes, that great champion of Christian education,"²⁹⁸ several academies and private or select schools for the higher education of girls. Before 1833, St. Joseph's Academy on Oliver Street,

²⁹⁶ *Cath. Directory*, 1834.

²⁹⁷ *Cath. Directories* from 1838 to 1850 incl.

²⁹⁸ *College of Mt. St. Vincent*, Kennedy, N. Y., 1917, p. 21.

later transferred to Broadway, had gained an enviable reputation that was shared in a few years by St. Mary's Academy and Select School for Girls, on Grand Street. Both conformed to the standard set by the Academy at Emmitsburg; they were proposed as schools, "wherein young girls were thoroughly grounded in the principles of faith as well as in branches of purely secular knowledge."²⁹⁹

The Sisters were, in all things, subject to the control of the general Superior at the Motherhouse, Emmitsburg, which had full authority to regulate their conduct and to appoint their local superiors.³⁰⁰

"Bishop Hughes made no secret of his opinion that it would be better for all parties if the Sisterhood could be organized as a separate Community in each diocese. . . . It is not likely, however, that he would have attempted any change in the Constitution of Charity, had it not been for certain regulations determined upon by the Sisters at Emmitsburg, in 1846. The pressing wants of the diocese of New York, (consequent upon the recent debates regarding school support, induced the Sisters, contrary to their usual practice, to take charge of orphan boys as well as orphan girls. Their Superior in Maryland now gave notice that they must withdraw from all the male orphan asylums hitherto under their charge. The Bishop remonstrated; and

²⁹⁹ *College of Mt. St. Vincent*, Kennedy, N. Y., 1917, p. 115 ss.

³⁰⁰ Hassard, *Op. Cit.*, p. 289.

after a long correspondence ³⁰¹ it was at last agreed that such of the Sisters in the diocese of New York as chose to do so, should organize themselves as a separate community under the control of the Bishop. Out of fifty Sisters, thirty-one joined the new community, and on the eighth of December, (1846) they were constituted an independent body under the title of '*Sisters of Charity of St. Vincent de Paul.*' " ³⁰²

They were placed under the immediate direction of the Ordinary of the diocese. Sister Elizabeth Boyle was chosen Mother Superior.

"Sister Elizabeth had been intimately associated with Mother Seton in the government of the infant community at Emmitsburg, having three times held the position of Assistant Mother, and many years that of Mistress of Novices. She was thus no stranger to the difficulties and hardships consequent upon a new foundation; in her previous important positions, she had many times benefited by the advice of such eminent ecclesiastics as Archbishops Carroll, Neale, Marechal, Dubois and Brute." ³⁰³

³⁰¹ This correspondence was carried on by Bishop Hughes with Reverend Mr. Duluol, Superior of the Sisters at Emmitsburg, Mother M. Etienne and the Sister Visitatrix who had been sent from Emmitsburg to New York; it extended over a period of two years, 1844-46.

This correspondence is given in full in the *Life of Bishop Hughes*, by Hassard, *Op. Cit.*, pp. 290-302 incl.

³⁰² Hassard, *Op. Cit.*, pp. 300-302.

³⁰³ *College of Mt. St. Vincent, Op. Cit.*, p. 20.

It was necessary to build almost immediately, and on 8 September, 1847 . . . the new wing on the north of the Academy at East Broadway, was completed. Later all removed to St. Vincent's, 13 Sept., but finally the New York Motherhouse was fixed at Mt. St. Vincent's on a spot familiarly known in that day as "McGowan's Pass"; here they established also a female seminary. It was a little four-roomed house, situated upon a rocky eminence overlooking the bay and the "villages" of Harlem, Yorkville and Manhattanville clustered at its base.³⁰⁴ This institution was eminently successful; in 1848, there were at Mt. St. Vincent's, fifty-one Sisters, (thirty-four professed, seven novices and ten postulants) in charge of seventy-eight boarders in the Academy.³⁰⁵

This estate was afterwards purchased by the City and included in Central Park; the Sisters removed to Font Hill on the Hudson River.³⁰⁶ The new property, purchased by the Sisters of Charity, 20 December, 1856, consisted of 55 acres of ground on the banks of the Hudson about 15 miles from New York City Hall. The house was built in the style of the Middle Ages, and even today, is one of the most picturesque objects on the Hudson.³⁰⁷ In the course of time these Sisters of Charity of St.

³⁰⁴ *College of Mt. St. Vincent, Op. Cit.*, p. 39.

³⁰⁵ *Cath. Directory*, 1848.

³⁰⁶ Hassard, *Op. Cit.*, p. 302.

³⁰⁷ *College of Mt. St. Vincent, Op. Cit.*, pp. 39-40.

Vincent de Paul, sent out colonies to various parts of New York and New Jersey, and even to Halifax. They adhered to the old constitution originally chosen by Mother Seton in her first foundation, and consequently form, with their offshoots, the true representatives of the original Sisters of Charity of St. Joseph's.³⁰⁸

The *Ladies of the Sacred Heart* were established in New York City in 1841. . . . The plans for their coming, however, may be said to have begun fifteen years before, when Bishop Dubois wrote to Mother Barat, superior-general of the Community in France:

"It was my intention to visit you and your pious associates in Paris, in order to give you a better idea of our country before asking you to establish a house in New York. There is no doubt as to the success of an order like yours in this city; indeed, it is greatly needed; but a considerable sum of money would be required to supply the urgent needs of the foundation."³⁰⁹

He then paints vividly the conditions they might expect in the city, adding the assurance:

"All I can say is that I believe one of your schools, commenced with sufficient money to purchase prop-

³⁰⁸ Hassard, *Op. Cit.*, p. 302.

³⁰⁹ Campbell, Reverend Thomas J. S. J. *Mary Aloysia Hardey*, New York (America Press), 1910, p. 73 ss, quoting letter of Bishop Dubois to Mother Barat, October, 1827.

erty and support itself, until the Ladies have time to make themselves known, would succeed beyond our expectations.”³¹⁰

Though the appeal was in accordance with the wish of Mother Barat, the lack of resources constrained her to delay the execution of the plan. Not discouraged with this first refusal, Bishop Dubois made, in 1833, through Mother Aude who was then visiting France, a second proposal for the Madames, but from Mother Aude's report, Mother Barat realized that the time appointed by Divine Providence for the establishment, had not yet arrived.³¹¹ Seven years later, however, Bishop Hughes, Coadjutor to Bishop Dubois, went to see Mother Barat at Paris, (1840) and refused to leave the house without her promise to send Mother Gallitzine to make the necessary arrangements.

Mother Gallitzine's arrival in New York created general interest in the foundation. The ladies of the city, whatever their religious convictions, desired to be presented to her. Bishop Hughes conducted her through the various sections of New York, and though unable to find at that time, a desirable site, Madame Gallitzine realized that the city presented a great field for the works of the Society; hence she left with Bishop Hughes the promise that the Ladies

³¹⁰ Campbell, Reverend Thomas J. S. J. *Mary Aloysia Hardey*, New York (America Press), 1910, p. 73 ss, quoting letter of Bishop Dubois to Mother Barat, October, 1827.

³¹¹ *Ibid.*, pp. 74-75.

of the Sacred Heart would open an Academy here the following year.

Mother Aloysia Hardey, the first American postulant for the society, was appropriately chosen for the new foundation in America's metropolis. Five Sisters came at first, they were joined later by two others, St. Louis and St. Michael, each contributing members for the new foundation. For three months the Madames received hospitality from the Sisters of Charity, while waiting to obtain possession of the house destined for the Sacred Heart Academy.³¹² This house situated at Houston and Mulberry Streets had been for some years used as a private boarding school under the auspices of Madame Chergary, a French refugee. The first Mass was said in the new Convent, 14 July, 1841, and two weeks later on the Feast of St. Alphonsus, 2 August, the Blessed Sacrament was reserved, when Bishop Hughes solemnly blessed the house. On September thirteenth, four Madames arrived from France to reinforce the faculty. In the same month the school was opened with prospects that seemed to surpass the promises of Bishop Hughes.³¹³

Before the close of the first year six candidates and thirty pupils had presented themselves.³¹⁴ Mother Hardey desired to establish immediately a

³¹² Campbell, Reverend Thomas J. S. J. *Mary Aloysia Hardey*, New York (America Press), 1910, p. 73 ss, quoting letter of Bishop Dubois to Mother Barat, October, 1827, pp. 78-79.

³¹³ *Ibid.*, p. 79.

³¹⁴ *Cath. Directory*, 1842.

Free School for poor children, but motives of prudence made it advisable to postpone this work of zeal for two years.³¹⁵

In the spring of 1844, Bishop Hughes tried to negotiate the purchase of the magnificent estate of Jacob Lorillard, at Manhattanville; failing this, he advised a temporary transfer to Astoria, five miles from New York.³¹⁶ The following year, the City Academy was closed and a Day school opened on Bleecker Street.³¹⁷

The Madames remained at "Ravenswood," as the Astoria property was called, for three years; it was during this time, as we read in the "Annals of Astoria" that the organization of a society to provide for the needs of poor churches, originated. Finally the Bishop's perseverance, aided by the Sisters' prayers, won over the Lorillard heirs, who agreed to Mother Hardey's offer of \$50,000, and on 17 February, 1847, the Madames and their pupils, removed to "Manhattanville."³¹⁸

Here Mother Hardey was enabled to realize immediately her dearest wish . . . the establishment of the poor school.³¹⁹ Since their arrival in New

³¹⁵ Campbell, *Op. Cit.*, p. 102.

³¹⁶ *Ibid.*, p. 103.

³¹⁷ The Houston Street Convent was purchased, 1848, by the Sisters of Mercy and became known as St. Catharine's Academy of Our Lady of Mercy.

³¹⁸ Campbell, *Op. Cit.*, pp. 113-114.

³¹⁹ *Ibid.*, p. 116.

York, the work of the Sisters had been restricted almost entirely to the Academy; now they were free to add the gratuitous instruction of children. Mother Hardey converted a commodious stable on the estate into a schoolhouse, and appointed two Sisters to teach the poor children. She reserved for herself, however, the privilege of presiding at their various examinations and class exercises, frequently distributing prizes to the most deserving.

But the work of charity dearest to Mother Hardey's heart was the care of a little band of orphans, children of Irish emigrants who had died of the cholera on reaching New York. This work, confided to her by Bishop Hughes, she considered an earnest of the success of the other works of the Institute.³²⁰

From Manhattanville, Mother Hardey made two foundations of the Sacred Heart: one at the request of Bishop Walsh, at Halifax, 19 May, 1849, which in 1850 numbered twenty-six day scholars and six boarders; a second in the summer of 1849, at the request of Bishop Timon, at Buffalo.³²¹

These two foundations made heavy demands on the New York community, but their ranks were soon reinforced by European Madames of the Sacred Heart, from France and Italy especially, who sought to elude the Revolutions of 1848-50.³²²

³²⁰ Campbell, *Op. Cit.*, p. 117.

³²¹ *Ibid.*, p. 118.

³²² *Ibid.*, p. 119.

In 1850 there were at Manhattanville, eighteen professed Sisters, twelve Novices and three candidates, while the pupils under their care numbered 112.³²³ Since that time, with the growth of the metropolis, the Sisters have been enabled to sell portions of their very desirable property at maximum rates; their progress in education has been consistently excellent, the Academy having developed into one of New York State's standard institutions, "The College of the Sacred Heart, Manhattanville."

With the establishment of these various communities in the diocese, the girls of every class, as we have seen, were well provided with means of Catholic education. The boys, however, were still under the care of laymen. To remedy this situation, Bishop Hughes determined in December, 1845, to visit Europe, especially Ireland, to obtain if possible, some Brothers of Christian Doctrine for the boys' schools in New York.³²⁴ He wished, at the same time, to procure another community for the orphan asylums and hospitals, and in addition, had planned to establish a house in which young Catholic women, when out of employment, might find a temporary refuge.³²⁵ Both projects met with success; the Bishop returned, 21 April, 1846, and on 15 May, the first

³²³ *Cath. Directory*, 1850.

³²⁴ Hassard, *Op. Cit.*, p. 281.

³²⁵ De Courcy-Shea, *Op. Cit.*, p. 429 ss.

colony of *Sisters of Mercy* arrived in New York.³²⁶ Their first convent was at 18 Washington Place, but they soon removed to Houston and Mulberry Streets, where in the house formerly occupied by the Ladies of the Sacred Heart, they opened St. Catharine's Academy of Our Lady of Mercy. Here, besides the works of mercy suggested by Bishop Hughes, they commenced a Poor School for girls. Regarding this, we quote their policy:

"To this important branch of the Institute the Sisters devote their best energies, that the children of the poor may be fitted to become useful and virtuous members of society."³²⁷

They likewise visited the sick poor, and regularly attended New York City Prison.³²⁸

A school, Catholic in spirit, though under the care of seculars, was organized at Binghamton, New York, about 1835. The teachers in the Select School for Girls were Mrs. Edward White, her sister, Mary Ann Griffin³²⁹ and the White daughters, Ellen, Ann, Lucy, Mary Ann, Catharine, Anastasia and Geraldine. The "Broome Republican" for Broome County, New York, carries an advertisement of this as a

³²⁶ Hassard, *Op. Cit.*, p. 285.

³²⁷ *Cath. Directory*, 1850, quoting report of the Sisters of Mercy of New York.

³²⁸ De Courcy-Shea, *Op. Cit.*, p. 429.

³²⁹ These were sisters of Gerald Griffin.

"Boarding School for Young Ladies" ³³⁰ in 1840. The school continued in successful operation until after Mrs. White's death, in 1851. Four of the White Sisters followed the vocation to teach, in religion. ³³¹

DIOCESES OF ALBANY AND BUFFALO

So fruitful had been the work of the missionaries in New York outside the metropolis, that it was found advisable in 1847, to establish Albany and Buffalo as separate dioceses. Right Reverend John McCloskey, Coadjutor to the Bishop of New York, found upon his accession to the see of Albany, as already noted, St. Vincent's Orphan Asylum, dating from 1830, as well as several Free Schools, all under the care of the Sisters of Charity. ³³²

For Buffalo, the choice of the Holy See was Reverend John Timon, C.M., who was consecrated October, 1847. The portion committed to his care was the last settled in the State, though the old Fort Niagara, begun in December, 1678, by La Salle had been since that time, more or less regularly attended by chaplains. ³³³ It is of record, however, that

³³⁰ *The Broome Republican*, Broome Co., New York, 11 Feb., 1841.

³³¹ Ellen went to the Sisters of Charity, New York; Ann, to the Visitation Convent, Georgetown; Catharine and Anastasia to the Sacred Heart, Manhattanville.

³³² De Courcy-Shea, *Op. Cit.*, p. 466.

³³³ *Ibid.*, p. 472.

as late as 1834, so slow had been the progress of Catholicity, that there were only two priests in the district. The Sisters of Charity were introduced, 1836, however, to take charge of an Orphan Asylum for Girls, as well as a Free School.³³⁴ In 1847, St. Patrick's Orphan Asylum at Rochester, was placed in charge of the Sisters of Charity, who also taught in St. Patrick's Day Schools (Free Schools) for boys and girls.³³⁵ The following year they opened in another section of Rochester a Young Ladies' Select School, to which likewise was attached a Free School.³³⁶

The *School Sisters of Notre Dame* took charge of St. Mary's School, Buffalo, on the Feast of St. Joseph, 19 March, 1849.³³⁷ The Catholic Directory records that in 1850, there were "Parish Schools at Buffalo (1200 children) Rochester, Lockport and other places."³³⁸ These evidently, except those noted above, were temporarily under the care of seculars. In 1849, the Ladies of the Sacred Heart opened an Academy in Buffalo.³³⁹

³³⁴ De Courcy-Shea, *Op. Cit.*, p. 475.

³³⁵ *Cath. Directory*, 1848.

³³⁶ *Cath. Directory*, 1849.

³³⁷ Abbelin, *Op. Cit.*, p. 102 ss.

³³⁸ *Cath. Directory*, 1850, p. 129.

³³⁹ *Ibid.*

NEW ENGLAND STATES

State Constitutions in all States but especially in Massachusetts and Connecticut.

Diocese of Boston: 1817—Ursulines; 1831—Sisters of Charity.

MASSACHUSETTS AND CONNECTICUT

We have already considered education in the New England States down to the time of the Revolution. The same regulations as had governed the colonial period were corroborated in the new Massachusetts State Constitution of 1789; there were added, moreover, special stipulations, regarding the teaching of Latin, Greek and English, the inculcation of the moral virtues, and the necessity of teacher certification, with the required preparation to be made at some college or university.³⁴⁰

“Not until 1800, however, were the towns authorized to raise money to build and furnish school-houses. Prior to that year, and indeed, long after, district schools were kept in the basements of the churches or in rude cabins erected by the voluntary labor of the people.”³⁴¹

³⁴⁰ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1234.

³⁴¹ McMaster, *Op. Cit.*, Vol. V, p. 345.

"Excellent as was the educational system of Massachusetts in theory, time had shown it faulty in practice. Lack of proper and constant supervision of the districts, led to the employment of unfit teachers. There was too wide an interval between the Common School and the College, and these two defects the Commonwealth sought to remedy by the law of 1826."³⁴²

Thus began a series of specific legislation, destined to revise the whole sphere of educational activity in New England:

LAWS OF

1826—provided for the introduction of High Schools in the larger towns. . . . These were known in educational literature and legislation of the time as "Grammar Schools."

1834—appropriated a State School Fund.

1837—proposed State Normal Schools.

1839—two State Normal Schools planned for the training of teachers, were officially opened.

1845—"Teachers' Institutes" were established.³⁴³

DIOCESE OF BOSTON

Almost two decades of the nineteenth century had passed, however, before Catholic education so much as gained a foothold in New England, though as

³⁴² McMaster, *Op. Cit.*, Vol. V, p. 347.

³⁴³ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1234.

early as 1803, an effort was made by Father Thayer to procure a colony of Ursulines for his proposed convent in Boston.³⁴⁴⁻³⁴⁵ After applying in vain to Convents in London and Dublin, he determined to prepare candidates himself. Two young ladies, Mary and Catharine Ryan, who had been educated by the Ursulines at Thurles, entered warmly into Father Thayer's plan, and offered themselves for the work in America.³⁴⁶ Correspondence was opened with Bishop Cheverus and Dr. Matignon, and plans were accordingly made whereby these girls could be received by the Ursulines at Three Rivers, Canada, for the term of their novitiate.³⁴⁷ Father Thayer died, 5 February, 1815, before his plans could materialize. By his will, he left the means at his disposal, to be used for the foundation of his cherished project . . . a Catholic Teaching Community for Boston.³⁴⁸ Mary and Catharine Ryan sailed for Boston, 4 May, 1817; Dr. Matignon met them, and went with them to Three Rivers, and at the expira-

³⁴⁴ Guilday, *Op. Cit.*, p. 486.

³⁴⁵ Reverend John Thayer, a convert about 1789, after trying Mission work in Boston, Mass., Kentucky, and elsewhere, retired to Ireland, where he settled, with Archbishop Carroll's consent, in Limerick. He died there, after having rendered great service to religion by reviving piety and leading many to the Sacraments.

³⁴⁶ Shea, *Op. Cit.*, Vol. III, p. 125.

³⁴⁷ *Ibid.*

³⁴⁸ *Ibid.*

tion of their novitiate, conveyed them back to their destination at Boston.³⁴⁹

Bishop Cheverus secured a house near his own, and the two *Ursulines* were installed. Margaret and Catharine Ryan, evidently cousins, soon joined them from Ireland, while two applied from Boston for admission as lay Sisters. They immediately opened an academy, which, in 1820, was attended by more than one hundred girls, half sessions being necessary at first to accommodate the numbers that applied. All, however, were day scholars, as there was no accommodation for boarders.³⁵⁰

From the confined premises in Boston, the Sisters removed at the advice of Bishop Fenwick, 31 July, 1825, to Charlestown; here they occupied the farmhouse at the foot of Mount Benedict, until the main building on its summit was finished in 1827. Between the years 1827 and 1834 the Academy had pupils from all New England, as well as from many southern States and from the British provinces.³⁵¹

In the latter year, however, (1834) the prejudice of the Bostonians reached its climax in an insurrection against the Catholics in general, and the Ursulines of Charlestown in particular; a mob, instigated by the inflammatory utterances of Lyman Beecher, entered and plundered the Convent, 9 Au-

³⁴⁹ Shea, *Op. Cit.*, Vol. III, p. 125.

³⁵⁰ *Ibid.*, p. 126, quoting letters of Mother M. Joseph Quirk, dated 31 December, 1855.

³⁵¹ *Cath. Directory*, 1839.

gust, 1834 (or 11th) at midnight, and when all that was destructible had yielded to their violence, the mob set fire to the buildings, and surrounded them, unchecked and exultant.³⁵²

The frenzy of fanaticism that prompted this destruction may be gauged from the fact that they respected not even the graves of the dead, while the Most Blessed Sacrament was subject to most blasphemous profanation. It was with great difficulty that the Venerable Bishop Fenwick persuaded the Irish Catholics of Boston to refrain from avenging the ignominy. He succeeded only by showing them that any hostile demonstration would endanger, also, the Convent of the Sisters of Charity, and the Catholic Churches in Boston. Meanwhile, the ten Sisters, also the students from Charlestown, were received temporarily into the neighboring homes.³⁵³

In October (1834) the Sisters secured the Brinley Place at Roxbury, and prepared to reopen their Academy; the attempt, however, proved unsuccessful, and the following April, (1835) Mother St. George who belonged to the diocese of Quebec, was recalled by her Bishop. The Community was dissolved, and in May, six of the Sisters set out for Three Rivers, Canada. A few joined communities elsewhere.³⁵⁴ We have record of one at least, who after having been received at New Orleans, later

³⁵² Shea, *Op. Cit.*, Vol. III, p. 473.

³⁵³ *Ibid.*

³⁵⁴ *Ibid.*

became one of the pioneers among the Galveston Ursulines.³⁵⁵

In July, 1838, Bishop Fenwick prepared to revive the Ursuline convent, prejudice seemingly having subsided. He secured a place on Quincey Street, and on August 29th, (1838) several Sisters arrived from Canada to reopen the school. The community, as reorganized, consisted of seven religious; their work, however, seemed doomed to failure, and after struggling for nearly two years against difficulties practically insurmountable, the second and final dissolution took place in April, 1840. The Ursuline Convent in Boston thus ceased to exist.³⁵⁶

Bishop Fenwick's cherished desire was to place a Free School in the city of Boston under the care of the *Sisters of Charity*. His application, made to the motherhouse at Emmitsburg, at the close of 1831, was favorably received; and three Sisters reached Boston, 2 May, 1832. They were installed in a house on Hamilton Street, which served as a combined school and convent. In a few days the registration in their Free School reached 250; the work thus auspiciously begun has had consistent progress. Later the Sisters took charge of St. Aloysius' School,

³⁵⁵ *Records of A.C.H.S.*, Vol. I, p. 231. This was Sister M. St. Ambroise, who went to New Orleans, 1834, to Texas, 1847, where she died at Galveston, 1865.

³⁵⁶ Shea: *Catholic Church in New England*, Boston, 1899, Vol. I, pp. 54-62.

Atkinson Street, and in 1844, they opened a Female Orphan Asylum.³⁵⁷

The account of "common schools in most cities and towns of this diocese, under Catholic teachers," is given in the Catholic Directory of 1839:

"Lowell supported these at public expense. In other places they were dependent upon contributions of parents. Several cities made the stipulation that Instructions be reserved for Wednesdays and Fridays for an hour before school."³⁵⁸

³⁵⁷ *Cath. Directories*, 1834-44.

³⁵⁸ *Cath. Directory*, 1839.

KENTUCKY AND TENNESSEE

State Constitutions in Kentucky, Tennessee.

Diocese of Bardstown (Louisville after 1834): 1812—Sisters of Loretto; 1812—Sisters of Charity of Nazareth; 1822—Dominican Sisters; 1843—Sisters of Good Shepherd.

Diocese of Nashville: 1841—Sisters of Nazareth.

KENTUCKY

Kentucky secular educational legislation dates only from 1850. In that year, the State Constitution made provision for a school fund, the interest to be distributed annually to the several counties; likewise, for the election of a State Superintendent of Education, whose term was to be identical with that of the governor.⁸⁵⁹

DIOCESE OF BARDSTOWN (Later LOUISVILLE)

At this time, the Catholic schools of Kentucky had been meeting the needs of its people for almost half a century.

⁸⁵⁹ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1334.

"The first Catholics known to have emigrated to our State," writes the venerable Bishop Spalding, "were William Coomes and family, and Doctor Hart. They both came out in the spring of 1775, among the very first white people who moved to Kentucky. . . . Harrod's Town. . . . Some time after the party had reached Harrod's Town, the men . . . being all busily engaged, Mrs. Coomes, at the urgent request of the citizens, opened a school for the education of children. This was in all probability, the first elementary school established in Kentucky. . . . Thus the first school-teacher, and probably, the first physician (Dr. Hart) of our Commonwealth, were Catholics." ³⁶⁰

And Bishop Spalding continues:

"The first Catholic school *of note*, however, established in our State, was opened by a Trappist Father 1805-1809. . . . It contributed greatly to the spiritual improvement of the rising generation." ³⁶¹

Bardstown was one of the four dioceses created by Pope Pius VII, 8 April, 1808; it differed essentially from the coast dioceses, Philadelphia, New York and Boston, where Catholicity was lost amid overwhelming majorities of other sects, ever at war with one another, but ever united in opposition to

³⁶⁰ Spalding, Martin J., *Catholic Missions in Kentucky*, Louisville, 1844, pp. 23-24.

³⁶¹ *Ibid.*, p. 168.

Catholicity. The State of Kentucky, on the contrary, began to be settled only about the commencement of the Revolution, by emigrants from Maryland and Virginia, many of whom were Catholics. Thus, among these rugged backwoodsmen, strong, brave and earnest, Catholicity developed a sturdy and vigorous growth. Priests struck into the wilderness to attend these clustered bodies of the faithful, who had selected the immediate hardships of life for themselves and for their children, with the prospect of development and future prosperity, which they themselves created.³⁶²

The diocese of Bardstown, created 1808, therefore, comprised not only the region then known as Kentucky, but also temporary jurisdiction over all the territory west to the Mississippi and north to the Great Lakes:

“Illinois, with a small Catholic population at Kaskaskia, Cahokia and Prairie du Rocher; Indiana, with its Catholic settlement at Vincennes; Michigan, with its Catholic population at Detroit; also at Raisin River and Mackinac; Wisconsin, with a feeble gathering near Green Bay; Ohio, with a few Catholic immigrants . . . and the Sandusky Hurons, who had lost the Faith.”³⁶³

For this diocesan charge . . . on the very frontier of the country, Providence selected the Very

³⁶² Shea, *Op. Cit.*, Vol. III, p. 264.

³⁶³ *Ibid.*, p. 265.

Reverend Benedict Joseph Flaget a member of the Society of St. Sulpice. He was consecrated on 4 November, 1810, at St. Patrick's Church, Fells Point, Md.; he did not leave Baltimore, however, owing to lack of funds for the journey, until May, 1811.³⁶⁴

Thus within the first year of Bishop Flaget's jurisdiction, there were founded two religious communities, whose history has ever since been identified with the history of education in Kentucky: the Loretines and the Sisters of Nazareth.

The Loretines were not the first community contemplated by their saintly founder, Father Nerinckx. A refugee from his native Flanders, during the period of the French Revolution, and the Napoleonic Wars, Father Nerinckx reached America in 1804. At the advice of Doctor Carroll, he studied at Georgetown for a year, in order the better to acquire facility in speaking the language. Later, acceding to his importunities, Dr. Carroll appointed Father Nerinckx to accompany a band of Trappists who were travelling to Kentucky. He arrived at St. Stephen's, Marion Co., Ky., on 18 July, 1805, where he was welcomed by Father Badin, and for seven blessed years they labored here together.³⁶⁵

Father Nerinckx's plan to preserve the faith, and to bring about its increase in Kentucky, was to begin with the children. He instructed them in Catechism and prayer, always urging them on by his genial

³⁶⁴ Shea, *Op. Cit.*, Vol. III, p. 264.

³⁶⁵ Minogue, Anna C., *Loretto*, New York, 1912, pp. 18-20.

humor to greater love of God. He soon realized, however, how little he could accomplish in occasional visits; he realized, too, that education would come but slowly to these country districts, and that an education without religion, it must of necessity be, when it did come. He resolved to preclude this possibility.³⁶⁶

As early as the September after his arrival in Kentucky, (1805) he wrote to his parents of his plans to form a Sisterhood.³⁶⁷ This first effort was unsuccessful. Again, in 1807, with the assistance of Father Badin,³⁶⁸ he went so far as to draw up the plans for his community, to which Dr. Carroll graciously conceded his approbation. The building of the proposed convent was begun, about half a mile from St. Stephen's on the ground donated for the purpose by James Dent. It was to be a school for girls; another house for orphans was to be erected later. The Convent was completed in 1808; six or seven young ladies had applied to be the first candidates and the expectant Sisters were ready to take possession, when the entire structure was destroyed by fire.³⁶⁹

The founding of the *Sisters of Loretto* was apparently casual, yet we cannot fail to see in it the

³⁶⁶ Minogue, Anna C., *Loretto*, New York, 1912, p. 21.

³⁶⁷ *Ibid.*, p. 22 ss.

³⁶⁸ Reverend Stephen Badin, the first Priest ordained in United States.

³⁶⁹ Minogue, *Op. Cit.*, p. 21 ss.

unfolding of the wise designs of Providence. The first member, Mary Rhodes, was a native of Baltimore, who had been educated by the Georgetown Visitation Nuns. While visiting her brother at Hardin's Creek, she became interested in the education of his children; this interest spread to include the children of the neighbors, until finally she opened a school under the guidance of Father Nerinckx, in a couple of abandoned cabins opposite her brother's house. To this, though the quarters were wretched, and the roof admitted rain and snow, the children came for miles barefoot through the forests. So rapid was the increase in registration, that soon Father Nerinckx proposed Miss Christine Stuart as assistant teacher. Later, when Anne Hevern joined them, the teachers began to talk to Father Nerinckx about the desire cherished by all—religious life.³⁷⁰

A third time, Father Nerinckx drew up a plan of life for a proposed Sisterhood; this time with the approbation of Bishop Flaget, under the guidance of Providence, he met with success. The three candidates received the habit, 25 April, 1812, in St. Charles' Church, Hardin's Creek. . . . They were henceforth known as "Friends of Mary at the Foot of the Cross."³⁷¹ More candidates presented themselves, and the regular conventual life was followed.

³⁷⁰ Webb, Hon. Ben. J., *Centenary of Catholicity in Kentucky*, Louisville, 1884, p. 233 ss.

³⁷¹ Minogue, *Op. Cit.*, p. 28 ss.

The original spirit of the Rule was one of rigidity and austerity, according to Bishop Spalding:

"It was too rigid for health, ill-suited to the climate, for example the exposure of the Sisters to the inconveniences of the weather, while working in the fields and forests, and the practice of going barefoot a great portion of the year."³⁷²

These rigidities later were retrenched, but the spirit and substance of the Rule remained intact. On 1 May, 1816, the Rule was presented to the Holy Father Pius VII, by Father Nerinckx; it was recognized and approved.³⁷³

During these four years, the society had increased to ten members; this made it possible for Bishop Flaget to open the first branch house of the Sisters, at Rolling Fork. It was called "Holy Mary of Calvary." School was commenced here 10 June, 1816. Later a boarding school was opened at Calvary, which flourished for eighty-four years. In 1900, this school was closed, and the students transferred to nearby academies of Loretto.³⁷⁴

In September, 1817, a second branch house was opened at Pottinger's Creek, Nelson Co., Ky.,³⁷⁵ on the land formerly offered by Mr. Dent for Father Nerinckx's first proposed convent. Here a school

³⁷² Spalding, *Op. Cit.*, p. 203 ss.

³⁷³ Minogue, *Op. Cit.*, p. 33 ss.

³⁷⁴ *Ibid.*

³⁷⁵ *Ibid.*, p. 51.

for girls was established, and the place named, "Gethsemane."

"To collect pupils was the simplest of duties in those early foundations; children were almost as eager to attend school as were their parents to give them this priceless advantage. To provide them with books, food, . . . and other accommodations proved a much more difficult problem; money was scarce among the families, as well as in the conventual treasury. . . . Books were almost an unknown quantity; the teachers . . . had to impart orally, and gather results as best they could." ³⁷⁶

For thirty years the Sisters' school at Gethsemane continued the work of Catholic education. Then the erection of other schools in the vicinity, making Gethsemane no longer a necessity, the property was sold to a colony of Trappist monks from France . . . and the boarders accompanied the Sisters to the Motherhouse, 5 November, 1848. The Trappists still maintain their monastery here under the title, "Abbey of Gethsemane." ³⁷⁷

Meanwhile, candidates for the Sisterhood came from Baltimore as well as from the Kentucky regions, and the steady increase in the Society, enabled them 21 December, 1821, to open a new house at Bethania, Nelson Co., Ky. Ten Sisters were sent, but though the school was well located, and quite

³⁷⁶ Minogue, *Op. Cit.*, pp. 51-52.

³⁷⁷ Minogue, *Op. Cit.*, p. 52.

promising, the Sisters' health failed alarmingly, eleven dying during the short space of six years. The Sisters withdrew at the end of this time.³⁷⁸

The next establishment, Mount Carmel, Breckenridge Co., shared the same fate, the Sisters after a few years removing to a more desirable location near Elizabethtown, Ky. Their convent of Bethlehem was opened here, 20 December, 1830. Bethlehem is the oldest surviving branch foundation established by Loretto. For more than ninety years it has done the work of Catholic education in that section of Kentucky.³⁷⁹

Their status thus established, the Community were enabled to open new foundations regularly . . . these met with almost unqualified success, educationally, as well as in the work of propagating Catholicity in Kentucky. Following is a list of the important missions founded from Loretto throughout the State of Kentucky (only) until 1850:

1824—Mount Olivet, Casey Co.;

1829—St. Michael's Free School, Fairfield;

1833—Boarding and Day School, Lebanon;

1842—St. Benedict's Academy, near Louisville, later known as Cedar Grove.

Besides these, Loretto Deaf and Dumb Asylum was opened in 1840 in connection with the Mother-

³⁷⁸ Minogue, *Op. Cit.*, p. 57.

³⁷⁹ *Ibid.*, p. 235.

house. Beyond the borders of their native State, the Sisters maintained also, (1850) eight houses in Missouri, and several in other sections of the west.³⁸⁰ One hundred and eleven Sisters were occupied in these branch houses, while the Lorettes at the Motherhouse numbered forty-five.³⁸¹

A second Community, native to Kentucky, was founded about a year and a half after the coming of Bishop Flaget.³⁸²

"In November of 1812," according to Bishop Spalding, "two ladies of mature age, Miss Teresa Carrico, and Miss Elizabeth Wells, took possession of a small log house contiguous to St. Thomas' Church and Seminary, Nelson Co., Ky. . . . a few months later (21 January, 1813) they were joined by Miss Catharine Spalding. On the same day, Father David gave them a provisional Rule, order of the day, regulations for exercises, etc., . . . thus came into being the future Congregation of the *Sisters of Charity of Nazareth, Ky.*"³⁸³

Their privations at first were extreme . . . their home was a two-roomed cabin, with another adjoining which served for a kitchen. Poverty precluded even the adoption of a uniform religious habit. Before Easter, 1813, however, three other members

³⁸⁰ Minogue, *Op. Cit.*, p. 235.

³⁸¹ *Cath. Directory*, 1850.

³⁸² McGill, Anna Blanche, *Sisters of Charity of Nazareth, Ky.*, Encyclopedia Press, 1917, p. 19 ss.

³⁸³ Spalding, *Op. Cit.*, p. 229 ss.

were admitted; then, following a retreat given by Father David,³⁸⁴ June, 1813, an election was held, and Mother Catharine Spalding became Superior.³⁸⁵⁻³⁸⁶

The Sisters' first occupation was providing for the clothing of themselves and the needy students at St. Thomas' Farm. Soon a larger house was acquired, and the Sisters' furniture, consisting of a spinning-wheel and loom, was removed to the first "Nazareth," about a mile and a half from St. Thomas' Seminary. With the aid of the seminarians, an additional house was erected, and in August, 1814, Nazareth's first school was opened.³⁸⁷ Owing to the distances between the farm houses and Nazareth, there were few day scholars in the early times. The majority were boarders from the surrounding country. The early accounts of the Sisters record, a year later, thirty-four pupils . . . quite a large school, considering the sparsely-settled district and the general conditions of pioneer days.³⁸⁸

About this time, it was determined that the Sisters embrace the Rule of the Sisters of Charity of St. Vincent de Paul, in France; Bishop Flaget had

³⁸⁴ Later, Bishop of Mauricastro and Coadjutor to Bishop Flaget of Bardstown.

³⁸⁵ Mother Catharine's father, Ralph Spalding, was second cousin to Martin J. Spalding, later Archbishop of Baltimore.

³⁸⁶ McGill, *Op. Cit.*, p. 22 ss.

³⁸⁷ *Ibid.*, p. 24.

³⁸⁸ *Ibid.*, p. 24.

brought from France, at Bishop Carroll's request, a copy of the Rule of St. Vincent for the Sisters at Emmitsburg, who had adopted it with some modifications, necessary in this country. A request was now made to the Community at Emmitsburg, for two Sisters to train the new Kentucky community in religious life and discipline according to this Rule, but they could not then be spared. However, a copy of the Rule was transcribed for them at Emmitsburg. Thus was the Nazareth Rule received in 1815; shortly afterwards, the Sisters adopted a distinctive dress, black habit and cape, also a cap, at first black, but later changed to white, as being more convenient, comfortable and economical.³⁸⁹ On the feast of the Purification, 2 February, 1816, vows were pronounced for the first time.

A large brick school building was erected in 1818; this afforded accommodation to fifty boarders; soon it was supplemented by another brick building, and one of stone . . . but in 1822, owing to the rapid increase in the number of boarders, the Sisters were enabled to purchase the property which forms the nucleus of the present Nazareth . . . 8 miles north of Bardstown.³⁹⁰

The first day school under the care of the Sisters was opened in Bardstown, 8 September, 1819. This was confided to the care of three Sisters and appropriately called "Bethlehem." The following year

³⁸⁹ McGill, *Op. Cit.*, p. 25.

³⁹⁰ *Ibid.*, p. 32.

added three more missions to the Community's work:—one at Long Lick, Breckenridge Co., established in the spring (1820), was never very successful, and was closed after a short time; St. Vincent's Academy, and St. Vincent's Day School, both in Union County, half-way across the State, opened in 1820, were prosperous from the beginning, in spite of difficulties apparently insurmountable.³⁹¹

When the new Nazareth was opened, 1822, the community numbered thirty-eight members, but so rapid was the increase in the boarding school, that after only a year, cabins had to be erected to accommodate the Sisters.

"Auspicious conditions now prevailing at the Motherhouse, an extension of the Sisterhood's usefulness was again planned. . . . In April, 1823, Mother Catharine, with three Sisters, journeyed to Scott County, near Lexington, to open a school. . . . Father David named this 'St. Catharine's Academy.' " ³⁹²

The first public examination was held at Nazareth in 1825; Henry Clay, later Secretary of State,³⁹³ gave the diplomas to the first graduates. . . . With the completion of the new boarding school the same year, and the charter given by the Legislature of Kentucky in 1829, "The Nazareth Literary and

³⁹¹ McGill, *Op. Cit.*, p. 32.

³⁹² *Ibid.*

³⁹³ Under J. Q. Adams, after 1825.

Benevolent Society" laid that firm foundation of educational standards, to which it has adhered consistently for more than a century.³⁹⁴

From this vigorous parent vine, many strong new branches developed through the years:

Presentation Academy, Louisville, was begun by the Sisters of Nazareth in the basement of St. Louis' Church, 1831. In 1836, it was moved to a more advantageous site north of the present Cathedral.³⁹⁵ From that time until the present it has been well patronized by both Catholics and non-Catholics. The first Orphan Asylum, St. Vincent's, Louisville, was opened in 1832. In 1849, St. Frances' Academy, Owensboro, Ky., and in 1850, St. Thomas' Orphan Asylum, Nelson Co., were established.³⁹⁶⁻³⁹⁷

Within a decade after the foundation of these two flourishing communities, the Loretines, in Marion Co., and the Sisters of Nazareth in Nelson Co., a third community was commenced in Washington Co., . . . a *Congregation of the Third Order of Dominican Sisters*. These three Mother-houses, clustered close together right in the heart of Kentucky formed the nucleus for a vigorous movement for the advance of religious education throughout the entire district.

Two Dominican Fathers, Reverend Thomas Wil-

³⁹⁴ McGill, *Op. Cit.*, p. 32 ss.

³⁹⁵ Webb, *Op. Cit.*, p. 233 ss.

³⁹⁶ *Ibid.*

³⁹⁷ In 1850 the Sisters of Nazareth numbered 103 members.

son, and Reverend William Raymond Tuite, had been sent to Kentucky as early as 1805, in response to Bishop Carroll's request; Father Fenwick (later archbishop of Cincinnati, Ohio) joined them in 1806. The Fathers purchased property and founded St. Rose of Lima Convent. The same year (1805) a school building was begun; this was opened, 19 March, 1807, as St. Rose's College, for the benefit of those boys who wished a higher education. Twenty-two enrolled immediately, many of whom signified their intention of becoming priests; thus was fulfilled one of the purposes of the institution, to foster vocations to the priesthood, in this land of missions. A day school for other boys of the neighborhood was commenced the following year (1808).³⁹⁸

After fifteen years of labor in Kentucky, the Dominican Fathers found their ministry extended not only throughout Kentucky, but into Ohio as well.

"Devout congregations filled their churches; their college for boys was well attended, while their novitiate had some of the sons of the leading families of the South"³⁹⁹

Therefore, when they made known their wish to establish a Community of the Conventual Third

³⁹⁸ Minogue, Anna C., *A Hundred Years from the Pages of Dominican History*, Pustet, New York and Cincinnati, 1922, p. 36 ss.

³⁹⁹ *Ibid.*, p. 43.

Order of Women, it is no matter of surprise that there should be many souls eager to respond. Father Wilson laid his project before Bishop Flaget, who gladly gave his consent, while the Very Reverend Pius Maurice Viviani, Pro-Vicar-General of the Order in Rome, not only warmly approved of the foundation, but accorded to its members all the privileges belonging to the Second Order.⁴⁰⁰

In response to the Dominican Fathers' invitation, nine young women presented themselves to Father Wilson, 28 February, 1822, as the first candidates for the new community; they were Marie Sansbury, Mary Carrico, Mary Hill, Mary Sansbury, Rose Sansbury, Rosanna Boone, Judith Tarleton, Severly McMahon, and Molly Johnson.⁴⁰¹ A small plot of ground belonging to St. Rose's Convent, with a log cabin consisting of one room and a loft, was given to the Sisters as their first Convent. Here "they immediately entered upon their regular conventual life, and the same exercises, Rule (and constitutions) observed by their unknown Sisters in the stately convents of Europe, were followed in the rude cabin on the frontier."⁴⁰²

In preparation for their educational duties, Father Wilson daily gave the Sisters instruction in

⁴⁰⁰ Minogue, Anna C., *A Hundred Years from the Pages of Dominican History*, Pustet, New York and Cincinnati, 1922, p.

43 ss.

⁴⁰¹ *Ibid.*

⁴⁰² *Ibid.*, p. 46 ss.

English, History and Mathematics; he was ably assisted by Reverend Richard Miles, O.P., (later Bishop of Nashville). The time not devoted to religious exercises and study was occupied by labor in the fields, since on this alone depended their sustenance.

On Easter Sunday, 7 April, 1822, the first reception took place in St. Rose's Church; the following year first vows were made, and Sister Anne Sansbury was elected Superior, of this first Dominican foundation of women in United States.⁴⁰³ About the same time, Mr. Sansbury gave a farm and three-roomed house for the use of the Sisters; they were thus enabled to have a chapel, and to open a school in one of the small cabins on the premises. Fifteen pupils enrolled the first day, first Monday of July, 1823, and classes were begun immediately; this was the foundation of the Academy of St. Mary Magdalen, later known as St. Catharine of Sienna.⁴⁰⁴ This small building, repaired by the Sisters, and furnished by them with desks and benches fashioned from the rough timber of the Kentucky woodlands, soon proved inadequate to accommodate the numerous pupils seeking admission to the school. Having no pecuniary means at their disposal, the proceeds of the farm being scarcely sufficient to meet Community needs, the Sisters determined upon a campaign of the countryside for

⁴⁰³ Webb, *Op. Cit.*, p. 261 ss.

⁴⁰⁴ Minogue, *Op. Cit.*, p. 46 ss.

educational purposes. Two by two, they went from door to door in quest of funds for the benefit of Catholic education. Their new building was completed in 1825; this offered superior accommodations for increased numbers of students.⁴⁰⁵

In 1833, the Sisters opened near the Mother-house, a school for small boys; it was well patronized by both Catholics and non-Catholics, but owing to increased registration in the girls' academy, the boys' school was discontinued. The first graduates of St. Mary's Academy passed a public examination, and received honors, 24 July, 1845.⁴⁰⁶ In 1851 this school was chartered by Act of the Legislature of Kentucky, and thenceforth is known in school records as the Academy of St. Catharine of Sienna.⁴⁰⁷

The first branch house of the Dominican Sisters of Kentucky was opened at the request of Bishop Fenwick, who early in 1822 had left St. Rose's to take up the arduous labors attaching to the newly erected see of Cincinnati. The Sisters opened a house at Somerset, Ohio, in 1830.⁴⁰⁸

In 1834, the episcopal see was transferred from Bardstown to Louisville, the latter, though not so central was yet more conveniently placed; moreover, it had become a city of considerable size and

⁴⁰⁵ Minogue, *Op. Cit.*, p. 58.

⁴⁰⁶ *Ibid.*, p. 80.

⁴⁰⁷ Webb, *Op. Cit.*, p. 261 ss.

⁴⁰⁸ Minogue, *Op. Cit.*, p. 71 ss.

influence in the State. The transfer was not completed till 1842.⁴⁰⁹

The same year, (1842) Bishop Flaget had the happiness of receiving into his diocese a foundation of *Sisters of Good Shepherd*, whose Motherhouse he had visited while in Angers, some seven years previously. These Sisters were devoted primarily to the reformation of unfortunate women, nevertheless, they deserve mention here, since education formed a part of their system of reform. Leaving Havre about the middle of October, the Sisters, five in number, reached Louisville, 1 December, 1842. As there was some delay in the erection of their convent, they were for quite a considerable time, the guests of the Loretines at Cedar Grove . . . St. Benedict's Academy. 4 September, 1843, they took possession of their convent, and thenceforth their works of mercy produced splendid results throughout the State.⁴¹⁰

TENNESSEE

"Of Tennessee, her historian says with absolute truth, the history of her common schools is the history of her public lands, and the history of her

⁴⁰⁹ Minogue, *Op. Cit.*, p. 71 ss; also Shea, Vol. III, *Op. Cit.*, p. 610 ss.

⁴¹⁰ Webb, *Op. Cit.*, p. 407 ss; also Letter of Bishop Flaget, 1-11-1843 to M. A. Frenaye; Cathedral archives, Phila., Pa.

public lands is the history of confusion.”⁴¹¹ No attempt was made to establish schools in this region until 1829, and all attempts then, and for many years thereafter, resulted only in failure.

The earliest civil legislation regarding education in Tennessee appears in the Constitution of March 4-5, 1835; while admitting that “knowledge, learning and virtue are essential to the preservation of republican institutions” . . . and the diffusion of the opportunities and advantages of education throughout the different portions of the State . . . highly conducive to this end,⁴¹² the Legislature seemed satisfied to create a theoretical school fund dependent upon the sale of public lands of the United States. This fund had no existence in actuality for many years thereafter, until by the Amendment of 1870, a definite arrangement was made whereby poll taxes were appropriated for school support, with the significant condition that white and negro children should never be received into the same school.⁴¹³

DIOCESE OF NASHVILLE

The diocese of Nashville, Tennessee, was erected 28 July 1837. Upon his arrival at his episcopal see,

⁴¹¹ McMaster, *Op. Cit.*, Vol. V, p. 372. Felan, James, *History of Tennessee*, p. 233.

⁴¹² *Govt. Ed. Report*, 1892-93, Vol. II, p. 1323.

⁴¹³ *Ibid.*, p. 1324.

18 October, 1838, the first Bishop, Right Reverend Pius Miles, O.P., found himself alone in the midst of a vast territory, without a church, other than his so-called "cathedral," and without an assistant priest.⁴¹⁴ The city contained then about 350 Catholics. . . . Athens had about 100, Murfreesboro, one family of seven members . . . the total Catholic population of the State amounted to about 500 according to Bishop Miles' calculation, after his first episcopal visitation.⁴¹⁵ Churches were a necessity, and as there were no means available for building, the Bishop had recourse to the usual means of procuring these: a visit to Europe. Through the generosity of the Society for the Propagation of the Faith, in Lyons, he was enabled, on his return, in 1841, to erect seven churches.

The *Sisters of Charity of Nazareth* made here, in 1841, their first foundation outside the State of Kentucky. This consisted of a school and hospital. In a commodious building on Campbell's Hill, the Sisters opened, in August, 1841, a boarding and day school under the name of St. Mary's Academy. A few months later, St. John's Hospital was begun by the Sisters in the old church, the new Cathedral having been recently completed. Orphan girls were received, temporarily at St. John's, where they assisted the Sisters for the sick.⁴¹⁶ "But zealous

⁴¹⁴ Shea, *Op. Cit.*, Vol. III, p. 657 ss.

⁴¹⁵ *Ibid.*

⁴¹⁶ McGill, *Op. Cit.*, p. 114 ss.

and successful as was the work of this group of Sisters, during ten years, distinct difficulties arose in 1851 and prevented the order's continuance at Nashville," as described by the Sisters in their annals.⁴¹⁷ These obstacles were occasioned by dissenting points of view "held by the diocesan Ordinary and Nazareth's Superior. . . . When tidings of the situation reached Nazareth, Mother Catharine (Spalding) went to Nashville. Finding that Bishop Miles considered a diocesan community . . . independent of any authority but his own, she stated her own, and Nazareth's unwillingness, to accede to such an arrangement. Noting that five or six of the Sisters seemed disposed to acquiesce to the Bishop's plan, Mother Catharine expressed her deep regret at losing those religious, and returned to Nazareth with those who preferred to remain affiliated to the Motherhouse. . . . Through many hardships the separated group passed for a while until their removal to Kansas, 1858."⁴¹⁸

There was little possibility at the time for the extension of their work in Tennessee and the Sisters first planned to move to the Northwest Territory. Finally, during the Metropolitan Council's Sessions in St. Louis, Sister Xavier Ross, then superior of the Nashville Sisters, learned through Father de Smet that Bishop Miege of Leavenworth, Kansas, wanted Sisters. The Bishop agreed to receive the com-

⁴¹⁷ McGill, *Op. Cit.*, p. 116.

⁴¹⁸ *Ibid.*

munity, so in 1858 they removed to Leavenworth, and in February, 1860, they passed finally, under the control of Bishop Miege.⁴¹⁹ The Leavenworth branch of the Sisters of Charity now have branches in Missouri, Colorado, Montana and Wyoming.⁴²⁰

Though nominally there were many Catholic Schools in Nashville, in 1850, they were all, with the exception of those belonging to the Sisters of Nazareth, under the control of seculars. The *Brothers of St. Patrick*, also, conducted St. Patrick's Boys' School, Nashville, 30 boys; St. Michael's Academy and Orphan Asylum for Boys, at Turnersville, Tenn. The secular clergy taught a school for colored children near the diocesan seminary.⁴²¹

⁴¹⁹ Palladino, S.J., *Indian in the Northwest*, Wickersham, Lancaster, Pa., 1922, p. 335 ss.

⁴²⁰ *Cath. Directory*, 1924.

⁴²¹ *Cath. Directory*, 1850.

NORTHWESTERN TERRITORY

State Constitutions in Ohio, Indiana, Illinois, Michigan, Wisconsin.

Diocese of Cincinnati: 1830—Sisters of Charity; 1830—Dominican Sisters; 1840—Sisters of Notre Dame de Namur; 1845—Ursulines.

Diocese of Cleveland: 1845—Sisters of the Most Precious Blood; 1846—Sisters of Notre Dame de Namur; 1849—Ursulines.

Diocese of Detroit: 1830—Poor Clares; 1844—Sisters of Charity; 1844—Sisters of the Holy Cross; 1845—Sisters, Servants of the Immaculate Heart of Mary.

Diocese of Milwaukee: 1845—Sisters of Charity; 1848—School Sisters of Notre Dame; 1849—Sisters of St. Francis (Adoration).

Diocese of Chicago: 1833—Visitation Nuns; 1836—Sisters of St. Joseph; 1845—Sisters of Mercy.

Diocese of Vincennes: 1833—Sisters of Charity of Nazareth; 1840—Sisters of Providence; 1845—Sisters of the Holy Cross.

THE NORTHWESTERN TERRITORY

“In the far Northwest, the region, once under the Ordinance of 1785-87, but later parted into the separate States of Ohio, Indiana, Illinois, and the

Territory of Michigan, the sixteenth section of each township was set aside for educational purposes.”⁴²² This seemed to presage a rapid spread of common school education throughout the Northwest, but the allotment was, to a great extent, theoretical: “again and again it happened, that for geographical reasons, a township was merely fractional, and contained no sixteenth section.”⁴²³ Moreover, for years it was a mooted question whether control of these projected schools should be vested in local or Federal government. In addition to this, the mass of the people were Pennsylvania and Virginia pioneers, who were satisfied to give their children the same modicum of education, they themselves had received. They knew nothing of common schools, and cared nothing. Throughout the Territory, there were plenty of so-called “Universities and Colleges” . . . “of the frontier type” . . . “a dozen students, a teacher and a cabin.”⁴²⁴

“There were academies quite as good as the needs of the people demanded, but no common school system, though the importance of such an institution was again and again urged upon the authorities.”⁴²⁵

The first session of the *Ohio* Territorial Legislature, convened in 1800, bade its delegate to United

⁴²² McMaster, *Op. Cit.*, p. 369 ss.

⁴²³ *Ibid.*

⁴²⁴ *Ibid.*, p. 370.

⁴²⁵ *Ibid.*, pp. 370-71.

States Congress urge "equal rights to school lands for all children poor, as well as rich." The Constitution of the State of Ohio, 3 April, 1802,⁴²⁶ and 19 February, 1803,⁴²⁷ made a technical provision for school appropriations. . . . "Not until 1824 was a law enforced through a reluctant Legislature to provide for the establishment of a common school system, supported by taxation."⁴²⁸ *Indiana* followed the educational history of Ohio in its chief points. A pseudo-higher education was encouraged, while primary education received no consideration. There was a struggling university, a host of academies, but no common schools, despite the fact that by the State Constitution of 11 December, 1816, an elaborately planned educational program was accepted.⁴²⁹ The saving clause, "as soon as circumstances will permit"⁴³⁰ incorporated in this constitution, seems to have been considered by the general assembly as absolution sufficient from further action in the matter. The people were actually too poor to support the burden of added taxation. Nothing definite was accomplished in standardization until 1851, when provision was made for organization and support of State Free Schools.⁴³¹

⁴²⁶ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1270.

⁴²⁷ *Ibid.*, p. 1319.

⁴²⁸ McMaster, *Op. Cit.*, p. 371.

⁴²⁹ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1319.

⁴³⁰ *Ibid.*, Art. IX, Sec. 2.

⁴³¹ *Ibid.*, p. 1337.

In *Illinois*, the struggle was brief, though decisive.⁴³² The Constitution of 3 December, 1818,⁴³³ was no more efficient than contemporary Constitutions . . . in the Northwest. An act of 1825, *permitted* voters in any county to establish schools for "white children between the ages of five and twenty," and allowed for the purpose a school-tax of one-half mill on the dollar.⁴³⁴ Since this law was optional, it was practically ineffective, except in those districts, relatively few, where a majority of the population clamored for education. The constitution of 1848 made further provision for support of schools, but, it, too, was optional.⁴³⁵ It was not until 1870 that a definite system of Free Schools was inaugurated in *Illinois*.⁴³⁶

Michigan's first legislation with regard to education was the approval of the act of 20 May, 1826, "concerning a seminary of learning in the Territory of Michigan."⁴³⁷ Ten years later, when *Michigan's* Constitution was presented, 23 June, 1836,⁴³⁸ for admission to the Union (1837), seventy-two sections of land were set apart for the support of this seminary. The Constitution as accepted, 26 January,

⁴³² McMaster, *Op. Cit.*, p. 371.

⁴³³ *Govt. Ed. Report*, Vol. II, p. 1320.

⁴³⁴ McMaster, *Op. Cit.*, p. 371.

⁴³⁵ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1334.

⁴³⁶ *Ibid.*, p. 1368.

⁴³⁷ *Ibid.*, p. 1272.

⁴³⁸ *Ibid.*

1837,⁴³⁹ was so far in advance of those of the surrounding States, as to provide for a definite system of schools in every district, to be open at least three months a year,⁴⁴⁰ and the election of a State Superintendent of Public Instruction⁴⁴¹ whose term of office should be two years.⁴⁴² Provision was made, likewise, for State libraries, and for a University, . . . the origin of the University of the State of Michigan.⁴⁴³

Wisconsin made no pretense towards educational legislation before 1848; the Constitution adopted 29 May, of that year,⁴⁴⁴ however, made minute provision for a complete program of education throughout the State (admitted to the Union only that same year); the program was put into immediate practice.

DIOCESE OF CINCINNATI

The first record of Catholicity within the present limits of the State of Ohio was a missionary chapel, erected about the middle of the eighteenth century, by Reverend Armand de la Richardie, at "Oot-sandooski" (where the water is pure), the present town of Sandusky. The mission was dependent upon

⁴³⁹ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1326, Art. X.

⁴⁴⁰ *Ibid.*, Sec. 3.

⁴⁴³ *Ibid.*, p. 1326-7.

⁴⁴¹ *Ibid.*, Sec. 1.

⁴⁴⁴ *Ibid.*, p. 1332.

⁴⁴² *Ibid.*

the Huron Mission at Detroit.⁴⁴⁵ The Jesuits were soon driven out, however, by the French and Indian War, after having labored among the Ottawas, Chippewas, and Pottawatomies; after their exile, we find no trace of Catholicity in the district, until the first settlement of the future State of Ohio at Marietta, 1788.⁴⁴⁶

At the accession of the Right Reverend Bishop Flaget to the see of Bardstown, 1811 (consecrated 1808), Ohio, with all the territory west of the river of that name, was placed temporarily under his jurisdiction. After his first visitation in the district, 1812, the Bishop confided the Ohio Territory to the care of the Dominican Fathers who had a convent at St. Rose's, Ky.⁴⁴⁷

Consequent upon the missionary work of the Dominicans, the Catholic body began to grow so rapidly, that at the suggestion of Bishop Flaget, the see of Cincinnati was erected by Pope Pius VIII, 19 June, 1821. Right Reverend Edward Fenwick, O.P., who had labored in Ohio since 1814, was its first Bishop; he was consecrated 13 January, 1822, at St. Rose's, Ky.⁴⁴⁸ Michigan and that section of the Northwest Territory, now Wisconsin, came temporarily under Bishop Fenwick's jurisdiction.

"When I took possession of the diocese," wrote the Bishop, "I had to rent a house, . . . no pro-

⁴⁴⁵ Shea, *Op. Cit.*, Vol. III, p. 330 ss.

⁴⁴⁷ *Ibid.*, pp. 334-5.

⁴⁴⁸ *Ibid.*

⁴⁴⁸ *Ibid.*, pp. 336-38.

vision having been made for the maintenance of a Bishop.”⁴⁴⁹

A visit to Europe, two years later, (1824) obtained for the immediate temporal needs of the diocese, \$10,000; with this the Bishop was able to build, on his return (1825) a more suitable Church for his cathedral, likewise, a temporary seminary for prospective ecclesiastical students.⁴⁵⁰ This was opened 11 May, 1829, under the patronage of St. Francis Xavier; that day were registered ten pupils, six preparatory, and four in theology.⁴⁵¹

The following year (1830) marks the coming of the first Community of Sisters to the diocese. The *Sisters of Charity* from Emmitsburg opened an Orphan Asylum in Cincinnati. In December of the same year, a comfortable house near the cathedral was placed at their disposal, through the generosity of Mr. M. P. Cassely; here they opened St. Peter's Asylum and Day School.⁴⁵² The Asylum was supported by St. Peter's Benevolent Society . . . an organization for charitable purposes; the payment of a monthly fee of 25c by each of its 400 members, enabled the Sisters to maintain, a few years later (1835) about 30 orphans, while 200 children were received gratis in the Free School.⁴⁵³ By 1850, the number of orphans had increased to 145, though

⁴⁴⁹ Shea, *Op. Cit.*, Vol. III, p. 339.

⁴⁵⁰ *Ibid.*, p. 346.

⁴⁵¹ *Ibid.*, p. 353.

⁴⁵² *Ibid.*, p. 613.

⁴⁵³ *Cath. Directory*, 1836.

the number of children in the Free School remained about the same.⁴⁵⁴ After a few years, another Free School was opened in the vicinity in connection with the cathedral; here the Sisters of Charity taught the boys, while the Sisters of Notre Dame had charge of the girls.⁴⁵⁵

In 1830, also, the *Dominican Sisters* from Kentucky made a foundation at the request of Bishop Fenwick, at Somerset, Ohio.⁴⁵⁶ Though they left the Motherhouse, Ky., 11 January, it was February before they finally reached their destination. They were surprised to find a comfortable dwelling prepared for them: a small brick house with an acre of ground was placed at their disposal, while a carpenter shop nearby was soon fitted up for a school. The new foundation was named St. Mary's, and the Sisters commenced school at once.⁴⁵⁷ After a few years a Novitiate was also opened at Somerset, though the Sisters continued to receive reinforcements from Kentucky. This Somerset foundation was destined to become a center for the spread of education and religious life in Ohio; and it, in turn, became the mother of many branch houses.⁴⁵⁸ In 1850, St. Mary's registered between 90 and 100 boarders, 18

⁴⁵⁴ *Cath. Directory*, 1850.

⁴⁵⁵ *Ibid.*

⁴⁵⁶ *Ibid.*, p. 527.

⁴⁵⁷ Minogue, *A Hundred Years of Dominican History*, *Op. Cit.*, p. 71 ss.

⁴⁵⁸ *Ibid.*

professed Sisters, 6 novices, and 2 candidates for the religious life.⁴⁵⁹ When, in 1866, their splendid institution was destroyed by fire, a new site near Columbus, was chosen for the Academy. "St. Mary of the Springs," chartered by the State of Ohio, still continues the work of education and religion inaugurated by St. Mary of Somerset.⁴⁶⁰

In 1834, Bishop Purcell, who had succeeded to the see of Cincinnati, on the death of Bishop Fenwick in 1834,⁴⁶¹ made a voyage to Europe in 1839, to secure additional Sisters for the educational needs of his diocese. Through one of those peculiar interventions of Providence, which to the casual observer, seem the merest accidents, the Bishop was brought into contact with the life and work of the Sisters of Notre Dame de Namur.⁴⁶² From their superior, he obtained at the time, a half-willing promise of a future settlement of the *Sisters of Notre Dame* in Cincinnati.⁴⁶³

The following year (1840) through Monseigneur de Hessel, Bishop of Namur, and Ecclesiastical Superior of the Sisters of Notre Dame, Bishop Purcell made formal application for the Sisters. Sister Louise, who at the time of the Bishop's visit, had

⁴⁵⁹ *Cath. Directory*, 1850.

⁴⁶⁰ Minogue, *Op. Cit.*, p. 71 ss.

⁴⁶¹ Shea, *Op. Cit.*, Vol. III, p. 619.

⁴⁶² Mannix, Mary R., *Memoirs of Sister Louise*, Boston, 1907, pp.

30-31.

⁴⁶³ *Ibid.*

been the first to offer herself for the American missions, was first to be chosen. Sister Louis de Gonzague was appointed Superior; these with six other Sisters chosen from the various houses of the community, repaired to Namur, where they made a retreat, preparatory to their long journey.⁴⁶⁴

Antwerp was left behind, 10 September, 1840, and on 19 October, the ship, "Eliza Thornton" bearing the Sisters, under the care of Reverend Amadeus Rappe (later Bishop of Cleveland) entered New York harbor. It was 30 October, however, before the Sisters reached Cincinnati. Here they were welcomed by Bishop Purcell, and confided to the care of the Sisters of Charity until a suitable residence could be secured.⁴⁶⁵ A few weeks later the Sisters rented a small house on Sycamore Street opposite the old Cathedral, now the site of the Church of St. Francis Xavier. Soon, however, a more desirable residence was purchased, on Sixth Street, near Sycamore, and before Christmas, (1840) the Sisters were settled in their new home. Preparations were hastened, and on 18 January, 1841, school was opened. From the beginning the attendance was satisfactory; pupils came from the most refined families of the city, both Catholic and non-Catholic.⁴⁶⁶ Boarders and day scholars in the first term numbered 60.

⁴⁶⁴ Mannix, Mary R., *Memoirs of Sister Louise*, Boston, 1907, pp. 33-35.

⁴⁶⁵ *Ibid.*, pp. 39-44.

⁴⁶⁶ *Ibid.*, p. 46.

But it was not for the children of the wealthy, that the Sisters of Notre Dame had come to America; the main purpose of their institute was "the moral, religious, and intellectual elevation of the poor in the most abandoned locations."⁴⁶⁷ It was this fundamental principle of the Congregation, which had prevented them from accepting from the Bishop a splendid property, some miles from the city, where they could, with ease, have accommodated 200 boarders.⁴⁶⁸ With the Bishop's consent, classes for those unable to pay tuition, were opened in connection with the boarding school; the registration soon surpassed that in the Academy. After a few months, the Sisters were given charge, also, of the Cathedral Sunday School.⁴⁶⁹

The greatest difficulty encountered by the Sisters was the necessity of learning English, but through the instruction so kindly offered by the Jesuit Fathers, and by their own Sister Louise, they soon became conversant with the language of their adopted country.⁴⁷⁰ When the scholars had so augmented in numbers, that several classes were needed, the boarders were separated from the day scholars, and lively competition for prizes in proficiency resulted.⁴⁷¹

⁴⁶⁷ *Ibid.*, pp. 47-49.

⁴⁶⁸ The property thus disinterestedly rejected, later became the Motherhouse of the Ursulines of Brown Co., Ohio.

⁴⁶⁹ Mannix, *Op. Cit.*, pp. 49-53.

⁴⁷⁰ *Ibid.*, p. 62.

⁴⁷¹ *Ibid.*

The Academy was incorporated by the State Legislature of Ohio, in 1843, under the name and title: "St. Mary's Female Institute of Cincinnati."⁴⁷² This rather unwieldy title had been substituted for the former "Notre Dame," lest the foreign sound of the latter should arouse the latent ill-will of the Know-Nothings, then rampant in power throughout the country.

In April, 1845, six more Sisters came from Namur to assist the Cincinnati community. Thus reinforced, the Sisters were enabled to extend their works of charity and mercy. A foundation was made at Toledo, in the northern section of the State, under the direction of Sister Louis de Gonzague. When the Sisters returned from this mission to their annual retreat the following year (1846) they were so completely broken in health, by the malarial conditions that prevailed in Toledo, that it was judged wise to withdraw them from this mission.⁴⁷³ The school was continued, however, for two years longer (until 1848).

A second Free School was opened in Cincinnati (1846) in the German parish, St. Mary's. Hither most of the first Toledo community were transferred. With the removal of St. Mary's pastor, Father Hammer, to the rectorship of Holy Trinity Church, Cincinnati, two years later (1848) a request was immediately filed with the Sisters of Notre

⁴⁷² Mannix, *Op. Cit.*, p. 68.

⁴⁷³ *Ibid.*, p. 79.

Dame to open a school in that parish.⁴⁷⁴ School was begun in the basement of the Church, where the Sisters conducted classes until the completion of their new school.

September, 1848, marked the beginning of two other schools in charge of the Sisters of Notre Dame:⁴⁷⁵ one in St. John's, Cincinnati, another German parish; the second at Dayton, Ohio, in the parish of Christ our Emmanuel. Through difficulties and poverty the Sisters at the Dayton mission passed, before attaining the splendid success for which this school today is notable.⁴⁷⁶

Besides the schools mentioned, the Sisters of Notre Dame, in 1850, taught the girls of St. Xavier's and of Christ Church, Cincinnati, while their Academy, "Notre Dame," at Chillicothe, Ohio, under the care of nine Sisters, registered 30 boarders and 150 free scholars.⁴⁷⁷

The Community employed at the Academy and Motherhouse, Cincinnati, in 1850, numbered 22 Professed Sisters, 13 novices, and 6 postulants, in charge of 60 boarders, 100 day scholars and 350 free scholars.⁴⁷⁸

The Catholic Directory of 1839 carries a notification that the Ladies of the Sacred Heart proposed opening an Academy in the diocese of Cincinnati, arrangements for which had then been completed.

⁴⁷⁴ Mannix, *Op. Cit.*, pp. 80-81. ⁴⁷⁷ *Cath. Directory*, 1850.

⁴⁷⁵ *Ibid.*, p. 84.

⁴⁷⁸ *Ibid.*

⁴⁷⁶ *Ibid.*, p. 85.

The plans, however, never materialized, probably because of the new foundation then in view at McSherrystown, Pa.⁴⁷⁹

The *Ursuline* nuns from Beaulieu, Careze, France, made a foundation in Ohio, in 1845, at the instance of Bishop Purcell and Reverend Amadeus Rappe (later Bishop of Cleveland).⁴⁸⁰ The first community consisted of four Nuns, three lay Sisters, one novice and one postulant under the direction of Sisters Julia of the Assumption. They reached New York, 3 June, 1845, and Ohio a few weeks later. Bishop Purcell placed the Brown County property at St. Martin's, Fayetteville,⁴⁸¹ at their disposal, and here they opened the same year (1845) the "Young Ladies' Academy of the Ursuline Nuns." From the beginning they maintained both boarding and day schools; there is no mention of Free Schools.⁴⁸²

Catholicity was well established in this district, and candidates soon presented themselves; in 1850 the "Brown County Ursulines," as they have since been named, numbered 13 Professed Sisters, 4 Novices, 6 postulants, in charge of 45 boarders and 40 day scholars.⁴⁸³

⁴⁷⁹ *Cath. Directory*, 1839.

⁴⁸⁰ Already mentioned in connection with Sisters of Notre Dame.

⁴⁸¹ Shea, *Op. Cit.*, Vol. IV, p. 176 ss.

⁴⁸² *Ibid.*

⁴⁸³ Vogel, *Op. Cit.*, in A. C. H. S. Records, Vol. I, p. 225; also *Cath. Directory*, 1850.

In addition to the schools already mentioned, there were in 1850, several parish schools in Cincinnati still under the care of lay teachers, superintended by the pastors:

St. Joseph's School, 180 pupils, 2 teachers;

St. Philomena's School, 80 pupils, 1 teacher;

St. Michael's School and St. Paul's School, both of which were organized, 1850.⁴⁸⁴

At the same time (1850), St. Aloysius' German Orphan Asylum was opened under the temporary care of seculars;⁴⁸⁵ later (1852) the Sisters of Charity from Emmitsburg took charge of this Asylum, which then maintained 100 boys.⁴⁸⁶ This was supported, according to the prevailing custom among the Germans of Cincinnati, by St. Aloysius' Benevolent Society, whose 1200 members paid each a fee of 25c monthly for the relief of poor children.⁴⁸⁷⁻⁴⁸⁸

When, in 1852, the Emmitsburg Sisters of Charity affiliated themselves to the Order in France, those Sisters of Charity then in Cincinnati, retained the

⁴⁸⁴ Vogel, *Op. Cit.*, in A. C. H. S. Records, Vol. I, p. 225; also *Cath. Directory*, 1850.

⁴⁸⁵ *Ibid.*

⁴⁸⁶ Vogel, *Ibid.*

⁴⁸⁷ *Cath. Directory*, 1850.

⁴⁸⁸ This same scheme had been used in the Aloysian School maintained by the Pastor of Holy Trinity Church before his school under the direction of the Sisters of Notre Dame was opened, that is, from 1837-48.

original dress and Rule as proposed by Mother Seton (just as did the New York Sisters in 1846) and remained a distinct community, thereafter, under the direction and authority of the Archbishop of Cincinnati.⁴⁸⁹

DIOCESE OF CLEVELAND

"As constituted by the bull erecting it, 23 April, 1847, the diocese of Cleveland, embraced one-third of the State of Ohio, that portion lying north of the parallel forty degrees and forty-one minutes."⁴⁹⁰ Reverend Amadeus Rappe, a native of France, whose zeal, energy and piety as missionary in Northern Ohio, had achieved wonderful results since 1840, was chosen to organize the new diocese.

Before the separation of Cleveland from Cincinnati, there had been several foundations of religious Sisterhoods in this district: The *Sisters of Notre Dame* had made a temporary foundation at Toledo, as noted above.

The Sisters of the Order, "*Pretiosissimi Sanguinis*" (*Most Precious Blood*) made a settlement at Wolf's Creek, Seneca Co., Ohio, in 1845. The following year (1846) they opened a day school for girls and small boys. In the same year (1846) they commenced two other day schools, one at St. Michael's, Thompson's Settlement, and the other at

⁴⁸⁹ De Courcy-Shea, p. 551; also Shea, *Op. Cit.*, Vol. IV, p. 183.

⁴⁹⁰ De Courcy-Shea, *Op. Cit.*, p. 551.

St. Alphonsus', Huron Co., Ohio.⁴⁹¹ The objects proposed to the zeal of this congregation are two-fold:

"1—Perpetual Adoration of the Most Blessed Sacrament for the cause of increase of Catholicity in United States;

2—the education of female youth, particularly the poor and orphans."⁴⁹²

In conformity with this end of their institute, therefore, the Sisters established Perpetual Adoration at their Motherhouse, Wolf's Creek,⁴⁹³ (1847) and two years later, (1849) they opened an Orphan Asylum and Free School at St. Alphonsus' school, Thompson's Settlement. A boarding school was opened at Glandorf, Putnam Co., in 1849; the same year a foundation was made in the diocese of Cincinnati, later known as "Mariastein," Mercer Co., O. The total number of Sisters of the Most Precious Blood in Ohio in 1850 was 80.⁴⁹⁴

In September, 1849, Bishop Rappe secured from Europe, priests and seminarians, also a colony of five *Ursuline nuns* from Boulogne, France. In a handsome residence on Euclid Ave., they opened the following year (1850) their Academy for Girls. From this Motherhouse later were founded the

⁴⁹¹ *Cath. Directory*, 1846.

⁴⁹² *Cath. Directory*, 1848.

⁴⁹³ *Ibid.*

⁴⁹⁴ *Ibid.*, 1850.

Ursuline Convents at Tiffin, Toledo, Youngstown and Nottingham, Ohio.⁴⁹⁵

DIOCESE OF DETROIT

The Cross was first planted on the shores of Michigan, when Blessed Isaac Jogues and Charles Raymbaut, both of the Society of Jesus, first announced the Gospel to the Chippeways of Sault Ste. Marie (1641). From that time, the Catholics in Michigan have never lacked the consolations of religion.⁴⁹⁶

The district, as part of the "Northwest Territory" was the spiritual charge of the Bishop of Quebec until 1796, when it passed under the jurisdiction of Bishop Carroll; thence it was transferred successively to Bishop Flaget of Bardstown, 1808, Bishop Fenwick of Cincinnati, 1821, and finally the diocese of Detroit, embracing Michigan and the Northwest Territory, was created 8 March, 1833.⁴⁹⁷

Even before the erection of the diocese, education had formed an integral part of Catholic life and thought in Michigan; Father Gabriel Richard had zealously attended the missions throughout the Territory until his heroic death, as a martyr to charity during the cholera epidemic (14 December, 1832). After the burning of Detroit, in 1805,

⁴⁹⁵ Shea, *Op. Cit.*, Vol. IV, p. 186; also Vogel, *Op. Cit.*

⁴⁹⁶ De Courcy-Shea, *Op. Cit.*, p. 579.

⁴⁹⁷ *Ibid.*, also Shea, *Op. Cit.*, Vol. III, pp. 613-16.

Father Richard worked for the rebuilding of schools. In 1808, he had in operation in Detroit, six primary schools, and two academies for girls. There the girls were taught spinning and the use of looms . . . modern "vocational training."⁴⁹⁸

From the printing press which Father Richard brought from Baltimore in 1808, was issued, in 1812, "The Child's Spelling Book" or "Michigan Instructor," "compiled from approved sources, by a teacher of Detroit." This evidently was more than a Spelling Book. The Michigan Essay⁴⁹⁹ has sixteen columns, one and one-half French, the rest English, and carries one advertisement. . . . St. Ann's School, of which Father Richard was rector.

In 1817, 17 August, Father Richard together with Reverend John Meredith, graduate of Princeton, (apparently Presbyterian) organized the present University of Michigan. . . . "Catholepistemiad" at Ann Arbor. Mr. Montieth was President with an annual salary of twenty-five dollars (\$25). Father Richard was vice-president with a yearly salary of eighteen dollars and fifty cents (\$18.50).

Finding his first efforts to elicit interest in his Sunday school at Raisin River (now, since 1815, Monroe) futile, Father Richard conceived the idea of broadening the scope and general usefulness of the curriculum, by offering "reading, writing, and

⁴⁹⁸ *Records of U. S. Cath. Hist. Society*, November, 1809.

⁴⁹⁹ Under date of 31 August, 1809.

other useful subjects" as an incentive to more regular attendance.

Following is a literal translation of the resolution as drawn up by Father Richard and the trustees of St. Anthony's Church, Raisin River:

"This thirty-first day of the month of May, 1820, the notable habitants of the parish of St. Anthony on the Raisin River, in meeting assembled to organize a Sunday School, resolve:

To teach reading, writing, oral recitation of the Catechism and of the Holy Gospels, and other useful and moral subjects." A Board is then appointed: and . . . "They are empowered to take all necessary measures to make the school a success." . . . "These gentlemen have appointed principal of the School and Master of French, Mr. Alexis Loranger, who will begin the school next Sunday, June 3, 1820, at the pastoral residence."⁵⁰⁰

When, in 1823, Father Richard was chosen to represent the Territory of Michigan in the eighteenth Congress, 1823-25, his successors, Father Carabin and Father Santile continued the school. The school was conducted not only on Sundays, but also several days each week; in 1840 there were more than 100 pupils in attendance.⁵⁰¹

⁵⁰⁰ *U. S. Cath. Hist. Magazine*, Vol. II, No. 6, April, 1888, p. 147 ss.

⁵⁰¹ Burns, *Cath. School System*, p. 141; O'Brien, *Le Pere Juste*, Kalamazoo, Mich., 1904, p. 34.

The *Sisters of St. Clare*, a branch of the Franciscans, established a "Female Academy" at Detroit, as early as 1830.⁵⁰² However, like the other foundations of Poor Clares, this venture, too, was doomed to failure. Finally in 1837, "difficulties which had arisen, took a serious form. The abbess . . . and the Bishop disagreed . . . and the case was carried to Rome, resulting in the breaking up of all the establishments of the Order, at Pittsburgh, Detroit, and Green Bay, and the departure of the Sisters from the country."⁵⁰³

Bishop Lefevre, Administrator of the diocese of Detroit (1843-52) obtained *Sisters of Charity* from Emmitsburg. In May, 1844, they opened St. Vincent's Select School for Girls, in Detroit; on 9 June, 1845, they took charge of St. Vincent's Hospital at Randolf and Larned Streets.⁵⁰⁴ Later, 1850, the Sisters opened a Free School in connection with their Academy; the first registration was 90 pupils.⁵⁰⁵

The year, 1844, marks, likewise the foundation in Michigan of the *Sisters of the Holy Cross*. Though these Sisters had come primarily to Indiana, and though the entire history of their community is identified with the diocese of Vincennes, yet, in 1844, the Bishop of Vincennes, de la Hailandiere, fearing that Indiana at that time could not support

⁵⁰² *Cath. Directory*, 1833.

⁵⁰³ Shea, *Op. Cit.*, Vol. III, p. 636.

⁵⁰⁴ Shea, *Op. Cit.*, Vol. IV, p. 208.

⁵⁰⁵ *Cath. Directory*, 1850.

two educational institutions, withheld his consent to the foundation there of a novitiate for the Sisters of the Holy Cross.⁵⁰⁶ The village of Bertrand, Michigan, a few miles north of Notre Dame, was one of the missions under the spiritual care of the Fathers of the Holy Cross; this location suggested itself to Father Sorin, who was superior both of the Fathers and the Sisters, as a possible solution of the difficulty. It was outside the diocese of Vincennes, yet not far remote from the Community centre, Notre Dame. With the consent of Bishop Lefevre (of Detroit), therefore, the Sisters opened their first American novitiate at Bertrand, Mich., 16 July, 1844, in a small house, placed at their disposal by Mr. Bertrand, for whom the village was named.⁵⁰⁷

This first Motherhouse and novitiate consisted of only five rooms, yet one was immediately fitted up as a classroom. The work of the Sisters during the first year, included the teaching of a few village children and the care of several orphans.⁵⁰⁸ Through a gift of 5000 francs, from the Propagation of the Faith Society at Lyons, the Sisters were enabled in 1845 to commence a new building, which in the spring of 1846 was dedicated to "Our Lady of the Seven Dolors." An Academy was opened here; such

⁵⁰⁶ Notre Dame, Ind., *Op. Cit.*, 1905, p. 22 ss.

⁵⁰⁷ *Ibid.*

⁵⁰⁸ *Ibid.*, p. 29.

was its success, that in two years additions were necessary.⁵⁰⁹ In 1850, the roll showed 50 boarders, and classes were so well organized, as to justify the publication of a prospectus setting forth the advantages of St. Mary's Academy. The following year (1851) the Academy was chartered by the State of Michigan.⁵¹⁰

In 1854, all objections on the part of the see of Vincennes, having been withdrawn, the novitiate was removed to Notre Dame, and with the commencement exercises of St. Mary's, May, 1855, this school, also was transferred to Notre Dame.⁵¹¹

In accordance with the plan initiated at Raisin River by Father Richard, several of the parishes in Detroit, had commenced day schools in connection with the teaching of Christian Doctrine. In 1840, St. Ann's, the Cathedral, opened day schools for the French, English and German children; the first enrollment was 200 French, 100 English and 60 Germans.⁵¹²

A Free School commenced, 1844, in St. Mary's Parish, Detroit, with 40 pupils, had, by 1850, doubled its enrollment.⁵¹³ The faculty in each of these schools, however, was composed of lay teachers under the supervision of the pastors.

In 1844, the mission at Raisin River was given

⁵⁰⁹ Notre Dame, Ind., *Op. Cit.*, 1905, p. 29.

⁵¹⁰ *Ibid.*

⁵¹² *Cath. Directory*, 1839.

⁵¹¹ *Ibid.*, 46-29.

⁵¹³ *Ibid.*, 1850.

to the care of the Redemptorists, of whom Father Gillet was superior.⁵¹⁴

Father Gillet's first intention had been to procure Sisters from Europe for his mission, but the difficulties were insurmountable; he says, "I had nothing to offer them but privations" and he adds, "Since I cannot find the means of obtaining Sisters, I will establish some."⁵¹⁵

In 1843, the year previous to the Redemptorist foundation at Monroe, Father Gillet had given a mission at Grosse Point, Mich. Here Teresa Renauld had expressed her desire to become a religious; the following year, finding her still firm in her determination, Father Gillet spoke to her of his intention of founding a community of Religious Teachers at Monroe, as soon as he could procure means of providing for them. Promising to send for her, he said, "Teresa, you are the first person to whom I have spoken of this new Sisterhood."⁵¹⁶

On the ninth of November (1845), Teresa Renauld entered alone the log house that was to be the first home of the *Sisters, Servants of the Immaculate Heart of Mary*; two other candidates came the following day. Father Gillet, meanwhile, was

⁵¹⁴ Mss. Sisters, Servants of the Immaculate Heart of Mary, Monroe, Mich.; also *Records, A. C. H. S.*, Vol. XXXI, No. 4, p. 276 ss.

⁵¹⁵ *Ibid.*, also Mss. of Father Gillet from Royal Abbey of Haute-combe, Savoy, France, 1891. These Mss. are in Immaculata College, Immaculata, Pa.

⁵¹⁶ *Ibid.*

writing a Rule adapted from that of St. Alphonsus for the Redemptorists; he prescribed the same prayers, exercises, order of the day, in so far as these were consistent with the work of the new community. This Rule was approved by Right Reverend Peter Paul Lefevre, Coadjutor and Administrator to Bishop Rese of Detroit, 28 November, 1845. On the same day the three candidates commenced a retreat, at the close of which, on November 30th, they received the religious habit.

Meanwhile, the work of education was advancing . . . the house first occupied by the Sisters was remodelled and adapted for school purposes: Father Gillet had a prospectus published in the *Monroe Journal* ⁵¹⁷ for the "Young Ladies' Academy":

"The plan of education together with the benefit of a Christian Instruction, unites every advantage that can be derived from a punctual and conscientious care bestowed upon pupils in the branches of science suitable to their sex, and from the uninterrupted attention which is given to form the manners and principles of the young ladies and to train them in habits of order, neatness and industry."

The work of education was finally begun, Sunday, 14 January, 1846, when Father Gillet sang a Votive

⁵¹⁷ Under date of 25 December, 1845.

NOTE: All the material concerning the Sisters, Servants of the Immaculate Heart of Mary, is taken from original Mss. Also from *Records A. C. H. S.*, Vol. XXXI, No. 4, p. 276 ss.

Mass of the Holy Ghost in St. Mary's Church, Monroe, and preached an eloquent sermon on the benefits and blessings of a Catholic education. At the opening of classes on the following day, his most sanguine expectations were surpassed; the accommodations provided were found to be utterly inadequate to meet the demand of parents for Catholic education for their children; the little ones were therefore transferred temporarily to the log CONVENT. The first day's registration showed forty-nine names; a year later it had reached one hundred forty. For a time, the boys remained under the care of seculars, as had originally been planned by Father Richard; later, they, too, were confided to the care of the Sisters. (1874) A few weeks after the opening of the Free School, six boarders were received at St. Mary's; it was thenceforth known as St. Mary's Academy.

The increased registration at the opening of the next school year, September, 1846, necessitated the immediate consideration of new buildings. These were finally completed, and solemnly blessed on the Feast of the Epiphany, 1848, under the patronage of Mary Immaculate. Just a few weeks before, on the Feast of the Immaculate Conception (8 December, 1847) the name of the Sisterhood was formally changed from the earlier title, "Sisters of Providence" to that of "Sisters, Servants of the Immaculate Heart of Mary."

Classes were soon arranged to prepare the chil-

dren of the surrounding districts for the reception of the Sacraments; for this purpose they were received at the convent for three months during the year. The first of these classes, consisting of thirty girls, registered, 27 July, 1848; in all respects these children received the same attention as the regular boarders. Before leaving they received the Sacraments of Holy Eucharist and Confirmation. This was the inauguration of the work specially prescribed in the Sisters' constitutions . . .

"A work especially dear to the Institute is the preparation of children . . . for the reception of the Sacraments."

Further the same Constitutions direct, "For this purpose, children whose homes are far distant, will be received into the Academy at the Motherhouse at as low a rate as circumstances permit." Thenceforth, this manner of instruction became an established custom at St. Mary's, Monroe.

Candidates soon presented themselves, and many mission schools were confided to the care of the Sisters. In 1858 and 1859 distant houses, in Susquehanna and Reading, Pennsylvania, were accepted, and the work has spread there even more quickly than at Monroe.

Thus in the poverty and obscurity of the western wilderness was sown the seed of Catholic education, which, watered by the devotion and self-sacrifice of

the saintly Father Gillet, and his little community, yet depending ever on God to give the increase, has grown into a mighty tree, whose branches reach from ocean to ocean, and embrace within their sheltering protection the children of sixteen dioceses in United States, and one in South America.⁵¹⁸

The most significant chapter of the history of Catholic education in Michigan, however, is concerned with the Indian settlements. About 1670, the Ottawas coming from Manatowanig Islands in Lake Huron, extirpated the natives and scattered themselves over the Michigan shores. Their chief village was built on an eminence near a giant crooked tree, whence the mission name *Arbre Croche*. About 1823, through the influence of Father Richard, who had visited their village, mission priests were sent there, and in 1829, Reverend John Dejean was named resident priest at *Arbre Croche*.⁵¹⁹

Here he erected on the shore of Little Traverse Bay, a Church dedicated to St. Peter. This indefatigable missionary established also six other stations along the shores: St. Anthony, Lacroix; St. Francis Xavier, Middletown; St. Mary, Sheboygan; St. Leopold, Castor Island; St. Joseph, Manestie; also one at Grand Traverse Bay, which, unlike the other five had no church. Schools were opened at

⁵¹⁸ The Dioceses of Detroit, Cleveland, Scranton, Altoona, Pittsburgh, Harrisburg, New York, Syracuse, Spokane, Oregon City, Philadelphia, Trenton, Boise City, Richmond, Va., and Lima, Peru.

⁵¹⁹ *Cath. Directory*, 1848.

each of these missions; Reverend Francis Pierz, who attended the Indian settlements in 1847, writes under date of July 15, of that year:

“After the example of my predecessors, I have, with all energy and diligence, applied myself not only to teach the Catholic religion and the sciences to our Indians, but also to instruct them in whatever is necessary to a good education and tends to civilization; and I see my efforts so blessed and fruitful, that this mission presents an evident example that the Indians are capable, not only of being brought up good Christians . . . but also are susceptible of the highest civilization . . . they make such progress in their schools, as fully to satisfy their superiors, and they have gained the esteem of the whites, and deserve all the favor of our government. . . .

Francis Pierz, Missionary.

*Arbre Croche Mission, July 15, 1847.*⁵²⁰

A school for the Pottawatom Indians was established by Reverend Francis Baroux at Pokagon, in southern Michigan.⁵²¹ Father Allouez, as early as 1680, had founded a Catholic settlement among the Pottawatomies, near the present site of Niles, Mich. For want of priests, however, this mission was discontinued in 1759. How these Indians preserved the

⁵²⁰ *Cath. Directory*, 1848, pp. 161-2.

⁵²¹ *Ibid.*, p. 162.

traditions of the Faith from that time (1759) until 1830, is best told by their chief Pokagon, in the appeal which he made to the newly erected see of Cincinnati:

"My Father, I come to implore you to send a blackrobe to instruct us in the word of God . . . at least have pity on our children, who are growing up, as we have lived . . . in ignorance. . . . We still preserve the manner of prayer as taught to our ancestors by the blackrobe at St. Joseph's . . . but we ourselves have never seen a blackrobe." ⁵²²

In answer to this sincere appeal, Reverend Stephen Badin was sent to the Pottawatomies; after two years he was succeeded by other missionaries, who continued his work. A school was opened, and in 1845, Father Barouz appealed to Father Sorin, C.S.C., for Sisters of the Holy Cross to teach there, the children of those Indian families, who even after the transfer of other Indians to the reservations west of the Mississippi, remained in their parishes in southern Michigan and northern Indiana. The Sisters went to Pokagon in the spring of 1845; here they occupied a small log house, which served for both convent and school. Having learned the language of the pupils, the Sisters taught not only religion, but also the ordinary branches of a common

⁵²² Sisters of the Holy Cross, *Story of Fifty Years*, Notre Dame, Ind., 1905, pp. 54-56.

school education.⁵²³ Indian hymnbooks were compiled, and Indian catechisms secured; but in the other branches, instruction was mainly oral. The gradual dispersion of these Indians, however, soon did away with the need of this mission, and the school was closed, much to the Sisters' regret, in 1855.⁵²⁴

Pokagon was the only Indian school in Michigan taught by Sisters during the first half of the nineteenth century; though in 1850 there were schools under the direction of mission priests at St. Joseph, Grand River, Mackinac, Pointe St. Ignace, Little Traverse Bay, Great Traverse Bay, Middletown, Lacroix, Cheboygan, Manestie, Sault Ste. Marie, Anse, and Keeweenaw Bay.⁵²⁵

DIOCESE OF MILWAUKEE

The Northwest Territory, including the present State of Wisconsin, remained under the jurisdiction of the see of Detroit until 1844, when the new diocese of Milwaukee was erected. The history of Catholicity in Wisconsin, however, goes back two centuries before that time, when Reverend Claude Allouez, S.J., said the first Mass in the district on the feast of St. Francis Xavier (3 December) 1669.

⁵²³ Sisters of the Holy Cross, *Story of Fifty Years*, Notre Dame, Ind., 1905, pp. 56-58.

⁵²⁴ *Ibid.*

⁵²⁵ *Cath. Directory*, 1850.

He founded here among the Sacs, Foxes, Pottawatomies and Winnebagoes, a mission in honor of the apostle of the Indies.⁵²⁶ In spite of fire and sword, and the reiterated fury of the Indians, the mission persevered.

With the erection of the diocese of Milwaukee, 1844, Very Reverend John Martin Henni, then vicar-general of Cincinnati, was appointed first Bishop, and consecrated 19 March, 1844.

The following year the first Sisters came to the diocese;⁵²⁷ they were Sisters of Charity from Emmitsburg, who opened St. Joseph's Female Academy, in Milwaukee City.⁵²⁸ Three years later, 15 May, 1848, the same Sisterhood assumed charge of the recently erected hospital in Milwaukee. This was known as St. John's Infirmary. Both institutions made splendid progress, and in 1850, according to the Sisters' own account, a "Large English Free School" in a "new separate building," was opened in connection with the Academy.⁵²⁹ The same year, also, the Sisters took charge of the new St. Rose's Female Orphan Asylum, Milwaukee.⁵³⁰

In 1846, Reverend James Causse, rector at Potosi, Grant Co., Wis., obtained from Dubuque a colony of *Sisters of Charity of the B. V. M.* who opened

⁵²⁶ De Courcy-Shea, *Op. Cit.*, p. 592.

⁵²⁷ *Ibid.*, p. 594.

⁵²⁸ *Cath. Directory*, 1847.

⁵²⁹ *Ibid.*, 1850.

⁵³⁰ Shea, *Op. Cit.*, Vol. IV, p. 254.

St. Matthias' Female Academy.⁵³¹ A day school was attached to the Academy, but there is no record of a free school under the care of these Sisters, either at that time or later.⁵³²

The coming of the *School Sisters of Notre Dame* to the West is told in the Life of Mother Caroline, their first superior in Milwaukee. When Bishop Henni was on his way to Europe in 1848, he visited these Sisters in Baltimore, with the result that while in Bavaria, he secured from their Mother General at Munich, the promise of a colony of these Sisters for Milwaukee.⁵³³ King Louis of Bavaria was so impressed with the energy and zeal of the American Bishop, that he proposed to furnish the means for the establishment of the Sisters in Milwaukee.⁵³⁴

Sister Caroline was at this time visiting the Motherhouse, to obtain from the authorities, if desirable, a mitigation of the strictness of enclosure in America. This was urged by Father Neumann, C.S.S.R. (later Bishop of Philadelphia) in order "that the Sisters might adapt themselves to the peculiar circumstances of the new country, and thus engage in the great work of Christian education without too much restraint."⁵³⁵

Having settled the matter as desired, Sister Caro-

⁵³¹ Shea, *Op. Cit.*, Vol. IV, p. 254.

⁵³² *Cath. Directory*, 1847.

⁵³³ Abbelin, *Op. Cit.*, p. 105 ss.

⁵³⁴ *Ibid.*

⁵³⁵ *Ibid.*, p. 106 ss.

line, on leaving Munich, was appointed superior, with authority to open the new American Motherhouse in Milwaukee. Leaving Munich, 10 October, 1850, she reached Milwaukee, with her community 15 December, 1850.⁵³⁶ For a few days the Sisters enjoyed the hospitality of the Sisters of Charity at St. John's Infirmary, but before Christmas, they were comfortably established in their new home. The following week, 2 January, 1851, the School Sisters took charge of their first Free School at St. Mary's, Milwaukee. For some years St. Mary's had maintained two schools, with lay teachers under the superintendence of the pastors. In 1850 these schools registered 200 children, who were taught both English and German.⁵³⁷

The *Sisters of the Third Order* (of Perpetual Adoration) of *St. Francis* came likewise, from Bavaria, though they may be said to be an American Sisterhood, in so far as their original members received the habit and made their vows in Wisconsin. The six original candidates from Bavaria, chose this definite State (Wisconsin) no doubt on account of the prominence of German Catholics in the district. They reached Milwaukee the middle of April, 1849.⁵³⁸ Bishop Henni kindly favored their plans,

⁵³⁶ Abbelin, *Op. Cit.*, p. 109 ss.

⁵³⁷ *Cath. Directory*, 1850.

⁵³⁸ *Our Community*, Sisters of St. Francis, LaCrosse, Wis., 1920, p. 4.

and directed them to build their convent⁵³⁹ in the southern inlet of Milwaukee Bay, at the place so familiarly known now as "St. Francis" . . . but then bearing the expressive Indian title . . . "Noioshing" . . . narrow tongue.⁵⁴⁰ Here the little company bought ground, and before autumn, a new Convent was erected; the first reception took place early in 1850.⁵⁴¹

The same year the Sisters took charge of St. Aemilian's Orphanage, which Bishop Henni opened in Milwaukee to care for the children of the diocese, whose parents, in most cases poor immigrants, had died of the cholera. This home soon proved inadequate for the demands put upon it, so that in 1854, the boys were removed to the new St. Aemilian's, at St. Francis, Wis.⁵⁴²

So phenomenal had been the growth of Catholicity in his diocese, that whereas, in 1844, Bishop Henni had found five priests, with less than ten churches for 10,000 Catholics, a decade later there were seventy-three priests, laboring in one hundred twenty-eight churches for 100,000 Catholics in the diocese of Milwaukee.⁵⁴³

To almost all these churches, there were attached

⁵³⁹ *Our Community*, Sisters of St. Francis, LaCrosse, Wis., 1920, p. 6.

⁵⁴⁰ *Ibid.*, p. 7.

⁵⁴¹ *Ibid.*, p. 9.

⁵⁴² *Ibid.*, p. 10.

⁵⁴³ De Courcy-Shea, *Op. Cit.*, p. 595.

day schools, with free tuition, under the direction of the pastors.⁵⁴⁴

DIOCESE OF VINCENNES

Catholicity in Indiana dates from the founding of a French post on the Wabash, about 1730, near the present site of Vincennes. Here, in 1749, Reverend Sebastian Louis Meurin, S.J., founded the church and mission of St. Francis Xavier.⁵⁴⁵ The mission thereafter was attended periodically by priests from the diocese of Quebec, Baltimore, Bardstown, respectively, until, in 1834 the new diocese of Vincennes was created, 6 May.⁵⁴⁶ Reverend Simon Gabriel Brute was consecrated first Bishop; his jurisdiction extended over the State of Indiana and Western Illinois.

As early as 1823, a band of *Sisters of Charity of Nazareth* under the direction of Sister Harriet Gardiner, established a school at Vincennes.⁵⁴⁷ Their academy here was known as "St. Clare's" ⁵⁴⁸ the system of education was the same as at Nazareth. There was also from the beginning a free school where the children of the poor were taught gratuitously.⁵⁴⁹

⁵⁴⁴ De Courcy-Shea, *Op. Cit.*, p. 595.

⁵⁴⁵ *Ibid.*, p. 559.

⁵⁴⁶ *Ibid.*, 560.

⁵⁴⁷ McGill, *Op. Cit.*, p. 109.

⁵⁴⁸ *Cath. Directory*, 1833.

⁵⁴⁹ McGill, *Op. Cit.*, pp. 109-10.

"This, however, proved to be one of the community's least fortunate foundations. Sickness among the Sisters and frequent absence of priestly attendance, caused a discontinuance of the school. Later it was reopened and for a while, it flourished; when in 1834, Vincennes was made the see of a new diocese, the Sisters returned to Nazareth."⁵⁵⁰

This school, established first by the Sisters at Vincennes, however, gave an impetus for Catholic education in the settlements of Indiana.

Upon the death of Bishop Brute, 1839, Reverend Celestine de la Hailandiere succeeded as second Bishop at Vincennes. His appointment found him laboring in France for the interests of the diocese.⁵⁵¹ Before returning to America, therefore, he induced the Fathers of the Holy Cross to send over a colony of priests. To the superior, Reverend Edward Sorin, C.S.C., the Bishop offered some property at Sainte Marie des Lacs, on condition⁵⁵² that the Brothers and Priests of the Congregation would establish a college there and care for Catholicity in the surrounding district. A log church was soon erected, and after severe struggles against poverty and prejudice, the Father of the Holy Cross laid firm and deep the foundation of their splendid institutions known today as Notre Dame du Lac.

⁵⁵⁰ McGill, *Op. Cit.*, p. 110 ss.

⁵⁵¹ Shea, *Op. Cit.*, Vol. III, p. 650.

⁵⁵² *Ibid.*, p. 655.

The work of this foundation was threefold:

1—The Fathers of the Holy Cross, following the Jesuit Rule, devoted themselves to priestly duties and to education;

2—The Brothers of the Holy Cross consecrated to the Most Holy Heart of St. Joseph, and frequently known also as Brothers of St. Joseph, took care of the manual labor and frequently acted as assistant teachers;

3—The Sisters of the Holy Cross, consecrated to the Most Immaculate and Sorrowful Heart of Mary, devoted themselves to the education of children, to orphan asylums and hospital work.⁵⁵³

The Brothers and Fathers came from Le Mans, France, to Notre Dame in 1843; the Sisters soon followed, but for some years the Sisters had their Motherhouse, Academy and Orphan Asylum at Bertrand, Berrien Co., Michigan, in the diocese of Detroit, about five miles from Notre Dame, Indiana.⁵⁵⁴ It was not until 1854 that they finally settled at St. Mary's, Indiana.

Bishop de la Hailandiere also secured a colony of *Sisters of Providence* from Ruille-sur-Loire,⁵⁵⁵ France. The six pioneers under the direction of Sister Theodore Guerin left France in July, 1840, ar-

⁵⁵³ *Cath. Directory*, 1850.

⁵⁵⁴ Vide p. 160 this book.

⁵⁵⁵ Shea, *op. cit.*, Vol. III, p. 650.

living at Vincennes, 22 October.⁵⁵⁶ Father Buteux, who had been appointed their chaplain, met them and conducted them to St. Mary's. The Sisters' journal records the first impressions:

"Suddenly we stopped in the midst of a dense forest. It was growing dark. Father Buteux announced briefly that we had arrived. . . . Imagine our astonishment at finding ourselves still in the midst of the forest . . . no village, no house in sight . . . we beheld through the trees on the other side of the ravine, a log-house with a shed in the rear. 'There,' said the good priest, 'is the farmhouse where the postulants awaiting you, have a room, in which you will lodge until your home is completed.' "

557

The Sisters had, however, from the first the consolation of having the Blessed Sacrament in their midst. The Sisters named this first convent, "Little Providence," but naturally it came to be known as "St. Mary-of-the-Woods." Here the Sisters settled.⁵⁵⁸ The American postulants taught the Sisters the elements of English, while they, in turn, applied themselves to learning French. The following summer (1841) the Academy was opened.⁵⁵⁹

The Sisters' first Independence Day in their adopted country was made memorable by the ar-

⁵⁵⁶ *Life of Mother Theodore*, Benziger, N. Y., 1904, p. 118 ss.

⁵⁵⁷ *Ibid.*, p. 138.

⁵⁵⁸ Mss. from St. Mary's, to the author, November, 1923.

⁵⁵⁹ *Mother Theodore, Op. Cit.*, p. 142.

rival of the first boarder. The following day, 5 July, 1841, the Academy was blessed by Father Buteux. Four more pupils arrived, and classes were commenced.⁵⁶⁰

From this humble beginning developed gradually and through great hardships, the splendid institution recognized today as one of the first among America's religious and educational foundations. The number of pupils continuing to increase, it was necessary to enlarge the institution from time to time; in 1846, the Legislature granted a charter, "with right to confer academic honors and collegiate degrees."⁵⁶¹

The Sisters of Providence opened their first branch house at the request of Reverend Joseph Kundek, of Jasper, Ind. Mother Theodore accompanied the Sisters to Jasper; on 19 March, 1842, the solemn installation took place. The Most Blessed Sacrament was carried in procession from the Church to the Sisters' Convent, a comfortable dwelling surrounded by large gardens and orchards. Here in spite of intolerance and prejudice, the work prospered through the protection of its patron, St. Joseph.⁵⁶²

Towards the close of the same year, 1842, the Sisters accepted another mission at St. Francisville, Ill. Only two Sisters were sent on this lonely enter-

⁵⁶⁰ *Mother Theodore, Op. Cit.*, p. 198-200 ss.

⁵⁶¹ *Mss. Op. Cit.*, Nov., 1923.

⁵⁶² *Mother Theodore, Op. Cit.*, pp. 219-220.

prise, that seemed surrounded by difficulties insurmountable. A year later, however, the diocese of Chicago was formed, and as St. Francisville was included in it, and thus removed from the jurisdiction of Vincennes, the Sisters were transferred to St. Peter's, Daviess, Washington Co., Ind. Here despite utter destitution, due not so much to the good people, as to the eccentricities of the pastor, who believed that the Sisters should follow ancient apostolic customs of life, much good was accomplished.⁵⁶³

Later other branch houses were opened by the Sisters under more encouraging conditions, and at the completion of their first decade in America they had accomplished wonders, as evidenced by the establishments listed under their name in the Catholic Directory for 1850:

1—Academy of St. Mary-of-the-Woods . . . 50 Sisters . . . five miles west of Terre Haute, Indiana;

2—Free School in connection with the Academy;

3—Orphan Asylum at Vincennes opened at the request of Bishop de St. Palais;

4—Young Ladies' School, Vincennes;

5—Free School in connection with the Young Ladies' School;

6—Young Ladies' School, Madison, Ind.;

7—Young Ladies' School, Fort Wayne, Ind.;

8—Young Ladies' School, Terre Haute, Ind.;

9—Young Ladies' School, Jasper,⁵⁶⁴ Ind. . . .

⁵⁶³ *Mother Theodore, Op. Cit.*, p. 227.

⁵⁶⁴ *Cath. Directory*, 1850.

each of these schools had, moreover, a Free School attached, according to the Sisters' own account, for the education of poor children.⁵⁶⁵

DIOCESE OF CHICAGO

The diocese of Chicago, including the present State of Illinois, was erected by the sovereign Pontiff, Leo XII, 26 November, 1843. The territory embraced within the diocese had been the home of Catholicity since Reverend James Marquette traversed the State, 1668-73 and founded a mission among the Kaskaskia band of the Illinois, near the present site of Chicago. Other priests followed, but as late as 1833, there was no resident priest in the territory.⁵⁶⁶

Reverend William Quarter, appointed first Bishop of Chicago, was consecrated in St. Patrick's Cathedral, New York City, 10 March, 1844. He had long evinced interest in Catholic education, but here in Chicago he found difficulties to be surmounted before he could consider educational needs.⁵⁶⁷

In 1833, nine *Visitation Nuns* from Georgetown, had established a convent in Kaskaskia, where they remained for only a brief time, when they removed to St. Louis.

⁵⁶⁵ *Mss. Cit.*, Nov., 1923.

⁵⁶⁶ Shea, *Op. Cit.*, Vol. IV, p. 225.

⁵⁶⁷ *Ibid.*, pp. 227-29.

Three years later, the *Sisters of St. Joseph* began their first American mission at Cahokia, but that, too, was removed, almost immediately to Carondelet, Mo. These Sisters later reopened a mission at Cahokia, where they maintained a Convent and Academy as late as 1850.⁵⁶⁸

During the year 1845, therefore, Bishop Quarter visited the East to obtain aid for his diocese; he secured from Pittsburgh a colony of *Sisters of Mercy* to establish a house in Chicago.⁵⁶⁹ Mother Agatha O'Brien, accompanied by four Sisters, reached Chicago after a long and wearisome journey of nine days, on the Feast of Our Lady of Mercy, 24 September, 1846.⁵⁷⁰

Bishop Quarter placed his own home, a small frame building, at the disposal of the Sisters. In a short time they opened school in the old church at the rear of the new Cathedral, and having soon received a donation of \$4000 from the Propagation of the Faith in Lyons, they were enabled to build.⁵⁷¹ The new convent, erected, 1843, near St. Mary's Church, Chicago, was a three-story brick building; dedicated to the Apostle of the Indies, it has since been known as St. Xavier's. At its opening there were 200 students registered under the care of sixteen Sisters. The Academy was chartered by the

⁵⁶⁸ Shea, *Op. Cit.*, Vol. IV, p. 231.

⁵⁶⁹ *Sisters of Mercy*, Chicago, p. 26.

⁵⁷⁰ *Ibid.*

⁵⁷¹ *Ibid.*, p. 27.

Legislature in 1847.⁵⁷² The development of this institution has kept pace with the years, so that at present it is known as St. Xavier's College. Connected with it are St. Xavier's Academy, Training School for Teachers, as well as countless parochial schools throughout the diocese.⁵⁷³

Early in 1848, Bishop Quarter requested the Sisters to open a branch house in Galena, Ill. This was under consideration when the Sisters received word of the Bishop's death. Although they felt that they were scarcely numerous enough to attempt this new venture, the Sisters now looked upon this as the last request of Bishop Quarter, and on 4 May, 1848, five Sisters left St. Xavier's for Galena.⁵⁷⁴

Writing at the close of the same year to Mother Warde in Pittsburgh, Mother Agatha (1848) gives a concise account of the Sisters' work in Illinois:

"We now have charge of three Sunday-Schools, St. Mary's (the Cathedral), St. Patrick's, West, and Holy Name, North. . . . We have also two free schools which are well attended, two asylums caring for 125 orphans, the Hospital, a select school . . . but we are dreadfully crushed for want of room, as we number 46."⁵⁷⁵

The two day-schools referred to are evidently St. Mary's, Madison Ave., which had, in 1850, 120

⁵⁷² *Sisters of Mercy*, Chicago, p. 37.

⁵⁷³ *Cath. Directory*, 1848.

⁵⁷⁴ *Sisters of Mercy, Op. Cit.*, p. 39.

⁵⁷⁵ *Ibid.*, p. 40.

pupils, and one in connection with the select school which had 70 free scholars. St. Joseph's Academy, Galena, had 40 pupils in the select school and 50 in the free school. The Orphan Asylums were St. Joseph's for Boys, and St. Mary's for Girls.⁵⁷⁶

⁵⁷⁶ *Cath. Directory*, 1850.

THE CAROLINAS AND GEORGIA

State Constitutions in North Carolina, South Carolina; Georgia.

Diocese of Charleston: 1829—Sisters of Our Lady of Mercy;
1833—Les Dames de la Retraite; 1834—Ursulines.

THE CAROLINAS AND GEORGIA

At the beginning of the nineteenth century, *North Carolina*, like Virginia, had her State University, graduating four or five students each year, and scattered throughout the State, academies and charity schools. These were usually supported by benevolent societies; State aid, where it was given, consisted simply in exemption from military duties, and the use of public lands for building purposes.⁵⁷⁷

North Carolina's population responded eagerly to the movement that spread over the country in 1800 in the cause of education. Governor after governor appealed to the Legislature, but there was no response until 1817 . . . the plan then evolved, however, was too far in advance of the time to prove practicable.⁵⁷⁸

⁵⁷⁷ McMaster, *Op. Cit.*, Vol. V, pp. 336-37.

⁵⁷⁸ *Ibid.*, p. 368.

Theoretically, provision had been made for education in the south long before this time; North Carolina's Constitution of 18 December, 1776, reads:

"A school, or schools, shall be established by the Legislature for the convenient instruction of youth, with such salaries to the masters, paid by the public, as shall enable them to instruct at low prices."⁵⁷⁹

Follows the Constitution of *Georgia*:

"Schools shall be erected in each county, and supported at the general expense of the State, as the Legislature shall hereafter point out."⁵⁸⁰

Chronologically these constitutional provisions for education are second only to those of Pennsylvania; in actuality, however, they accomplished nothing, probably because direct responsibility was vested in no individuals but, in a general way, and vaguely, in the State Legislatures.

South Carolina made no educational provision whatever. No further steps were taken to enforce these articles in the other States, so far as records show, until after the Civil War (1868), when each of the States, North Carolina, South Carolina, and Georgia, drafted constitutional provisions for the election of State Superintendents of Public Instruc-

⁵⁷⁹ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1314.

⁵⁸⁰ *Ibid.*

tion, and for the appropriation of State funds for educational purposes.⁵⁸¹

"Long before England's Merry Monarch (Charles I) granted a charter for Carolina, the Spaniards, after settling Florida, planted a settlement at St. Helena, Port Royal. . . ." ⁵⁸² There was a chapel here in 1566 . . . the Jesuits had a mission near in 1569; but the Spaniards were driven from the ground which they had first claimed, when English colonization advanced southward. Catholics had no part in the settlement of Carolina and Georgia; in fact they were expressly excluded by the charter of the latter colony.⁵⁸³ Even the French Acadians, when sent there by the English (1755) were urged to depart the following spring. It was not until 1790, that the Legislature, theoretically at least, removed all Catholic disabilities.⁵⁸⁴

DIOCESE OF CHARLESTON

The diocese of Charleston, S. C., was erected 11 July, 1820. Its first Bishop, Right Reverend John England, native of Bandon, Ireland, did not reach his diocese until 30 December, the same year (1820).⁵⁸⁵ Here, in a territory as wide as the British

⁵⁸¹ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1314; North Carolina, p. 1363; Georgia, p. 1357; South Carolina, p. 1358.

⁵⁸² De Courcy-Shea, *Op. Cit.*, p. 525.

⁵⁸³ *Ibid.*

⁵⁸⁴ *Ibid.*

⁵⁸⁵ *Ibid.*

Isles, he found only a few hundred Catholics, one or two apologies for churches, and two priests, who left immediately upon his arrival. Father Corkery, his companion, died within the year. Thus left alone, without Cathedral, home, or assistant priest, the intrepid Bishop faced a population, who for the most part, regarded his coming as an invasion of their religious rights and privileges.⁵⁸⁶

“The first religious community in South Carolina was established by Bishop England to meet an urgent need. A periodical visitation of yellow fever, having devastated especially the homes of the Irish immigrants of the district, left their children, not so susceptible, orphans in an alien land.”⁵⁸⁷

The city of Charleston had provided for the temporal care of these waifs by erecting an orphan asylum, which, however, was placed under sectarian control. Bishop England saw the necessity of providing for the preservation of the faith of these children. Through the material coöperation of a pious lady, Miss Julia Datty, of San Domingo, the Bishop secured candidates, Miss Mary O’Gorman and her sister Honora, together with their cousin Teresa Barry.⁵⁸⁸

With these three, he established the *Sisters of*

⁵⁸⁶ O’Connell, *Catholicity in the Carolinas and Georgia*, New York, 1879, p. 42.

⁵⁸⁷ *Ibid.*, pp. 62-64.

⁵⁸⁸ *Ibid.*

Our Lady of Mercy, 1830. They were a diocesan Institute, under the Presentation Rule, entirely distinct from the newly established "Sisters of Mercy" of Mother McCauley. They were orally approved by the Pope. The foundation dates from 1829, though first vows were taken by the Sisters in 1830, 8 December.⁵⁸⁹

"Under the fostering care of Bishop England they grew to be a large, independent Sisterhood, capable of meeting all the requirements of their institution, and fulfilling the end of their establishment as an order of charity. The sick were nursed, the poor relieved, and the orphans found an excellent . . . mother."⁵⁹⁰

At first the Sisters occupied a small house on Baufain Street, but owing to their increased numbers and influence, they were compelled to build. The Queen Street Convent (so well had the Sisters' work commended them to the people) was erected by public subscription. At its completion, 1839, Sisters and boarders took possession; this Convent became the Motherhouse for the community, and the parent of many branches in the South.⁵⁹¹

Notable among these branches was the Academy connected with the Cathedral (St. Finbar's); here

⁵⁸⁹ O'Connell, *Catholicity in the Carolinas and Georgia*, New York, 1879, pp. 62-64.

⁵⁹⁰ *Ibid.*

⁵⁹¹ *Ibid.*

the daughters of many of Carolina's wealthiest families, Catholic and non-Catholic, came for an education. That the Sisters' work was not confined to the upper classes, however, is evidenced by a notice in the Catholic Directory of 1833:

"The object of the Community is the education of females, particularly *those of color* (!), attendance on the sick, and the decoration of churches."⁵⁹²

Other branch houses were established in Savannah, Ga., Wilmington and Sumter. In 1850 there were 20 Sisters at the Motherhouse, 3 novices and 1 postulant, in charge of the Academy, Free School and Asylum.⁵⁹³

Les Dames de la Retraite whose attempt to establish their work in Philadelphia had proved unsuccessful, made a tentative foundation in Charleston, with no better results.⁵⁹⁴ They were in Carolina 1833-37; later we find them in Florida and Mobile (1839). Meeting with success nowhere they disbanded, and eventually left the country.

While on his way to Rome, 1834, Bishop England obtained from the *Ursulines* at Black Rock, Cork, the colony of Sisters who, under the direction of Mother Borgia McCarthy, reached Charleston,

⁵⁹² *Cath. Directory*, 1833.

⁵⁹³ *Cath. Directory*, 1833.

⁵⁹⁴ *Ibid.*, 1850.

10 December, 1834.⁵⁹⁵ The measures proposed by the Ursulines, however, proved too advanced for the condition of the people in a city where Catholics, almost without exception, belonged to the poorer classes. In 1837, we find these Sisters struggling to maintain a small boarding school, while the community then consisted of only herself and one novice.⁵⁹⁶

Finally, in 1844, at the accession of Right Reverend Dr. Reynolds, he determined to discontinue this school; the community was disbanded, provision being made by the Bishop for the support of the members, of whom there were ten. Some went to Ireland, others to the Cincinnati Ursulines, while Sister Augustine England was received by Bishop Blanc into the Ursuline Convent at New Orleans.⁵⁹⁷

When Bishop Lynch came to Charleston, in 1858, he solicited the return of the Ursulines; they then commenced the works of charity and mercy which to this day they continue in the diocese of Charleston.⁵⁹⁸ They conducted, in 1850, a day school in Columbia, one, in Augusta, Ga., and an orphan asylum in Savannah, Ga.⁵⁹⁹

⁵⁹⁵ O'Connell, *Op. Cit.*, p. 68 ss.; also Shea, *Op. Cit.*, Vol. IV, pp. 585-87.

⁵⁹⁶ *Cath. Directory*, 1836-37.

⁵⁹⁷ O'Connell, *Op. Cit.*, p. 110 ss.

⁵⁹⁸ *Ibid.*, p. 278 ss.

⁵⁹⁹ *Cath. Directory*, 1850.

LOUISIANA

State Constitutions of Louisiana, Alabama, Arkansas, Mississippi, Florida, Texas.

Diocese of New Orleans: (Ursulines had been here since 1727); 1821—Ladies of the Sacred Heart; 1825—Sisters of Loretto; 1830—Sisters of Mt. Carmel; 1833—Sisters of Charity.

Diocese of Mobile: 1833—Visitation Nuns; 1833—Sisters of Charity; 1838—Les Dames de la Retraite.

Diocese of Natchez: 1848—Sisters of Charity.

Diocese of Galveston: 1847—Sisters of St. Ursula.

LOUISIANA TERRITORY

The history of secular educational movements in the extreme south before 1850 is briefly told. As early as 10 Dec., 1817, *Mississippi* had drawn up according to the time, a Constitution in which was embodied the following:

“Sec. 16. Religion, morality, knowledge being necessary to good government, the preservation of liberty and the happiness of mankind, schools and the means of education, shall forever be encouraged in this State.”⁶⁰⁰

⁶⁰⁰ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1320.

The Constitution of *Alabama*, 14 December, 1819,⁶⁰¹ of *Arkansas*, 15 June, 1836,⁶⁰² and of *Florida*, 3 March, 1845,⁶⁰³ though more extensive in expression, are no more explicit. A defect in each of these regulations is one common to many State Constitutions throughout United States . . . they were content to vest educational control vaguely in the General Assembly, to which authority was delegated "to pass such laws from time to time, as shall be calculated to encourage intellectual improvement."⁶⁰⁴

The legislation in *Louisiana*, on the other hand, was definite and concise from the beginning. Her first Constitution in which education is mentioned was accepted 5 November, 1845.⁶⁰⁵ It makes all necessary provisions for superintendence of instruction (a measure found throughout the country to be a prerequisite for educational success), as well as for school support.⁶⁰⁶

Arkansas and *Florida* accomplished this later, even under stress of Civil War conditions (1864-65), the former while Federal forces actually occupied sections of her State.⁶⁰⁷

⁶⁰¹ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1321.

⁶⁰² *Ibid.*, p. 1326.

⁶⁰³ *Ibid.*, p. 1328.

⁶⁰⁴ *Ibid.*, p. 1326 . . . *Arkansas Court*.

⁶⁰⁵ *Ibid.*, p. 1328.

⁶⁰⁶ *Ibid.*, Art. 133-134-136.

⁶⁰⁷ *Ibid.*, pp. 1345 and 1350.

In 1868, each State amended its educational legislation in conformity with the 1868 legislation in Louisiana.⁶⁰⁸

DIOCESE OF LOUISIANA AND THE FLORIDAS (Later NEW ORLEANS)

On 20 December, 1803, de Laussat, French Commissioner, formally transferred the territory of Louisiana to United States for the consideration of \$15,000,000. Ecclesiastically this territory was already a diocese, the Bishop of Louisiana exercising jurisdiction not only over the Floridas (Alabama, Mississippi, and Florida), but also over the vast expanse of land "from the western bank of the Mississippi to the shores of the Pacific, and from the British border line south to the vague Spanish limits. What Baltimore was to the east, New Orleans was to the west in a minor degree."⁶⁰⁹ This diocese was erected 12 September, 1793; its first Bishop, Don Luis Penalver y Cardenas, of a distinguished Havana family, was suffragan of the province of San Domingo. When in 1802, Bishop Penalver was made Archbishop of Guatemala, the French Revolution in Europe involved all countries in its chaos, and Louisiana had no Bishop until the

⁶⁰⁸ *Ibid.*, Arkansas, p. 1360; Florida, p. 1351; Alabama, p. 1355; Mississippi, p. 1362.

⁶⁰⁹ De Courcy-Shea, *Op. Cit.*, p. 613.

consecration of Reverend William Dubourg, 24 September, 1815, at Rome.⁶¹⁰ Before returning to America Bishop Dubourg gathered prospective postulants for his Ursulines of New Orleans (who had settled there, 1727). Nine candidates who presented themselves, were placed at Bordeaux for one year's trial, after which they came to America, reaching New Orleans, 3 January, 1817.⁶¹¹

At the time of the French occupation, 1803, all the Spanish Ursulines had withdrawn to Cuba, leaving only 6 choir nuns and 2 lay Sisters to continue the work of the community in Orphan Asylums, Academy, Free Schools and Instruction classes for colored children.⁶¹² Assured, however, by President Jefferson of his protection and that of the United States, these Sisters had courageously continued their labors. In 1810 they received reinforcement from France under Mother Gensoul. In January, 1813, the Presentation Rule was adopted. With the coming of the postulants from France, the work was extended, so that in September, 1824, the Sisters were enabled to remove to a newly erected building, three miles below the city; to this new foundation they transferred their Academy, which from that time on, became the Alma Mater of the daughters of the leading Southern families, Catholic and non-Catholic alike taking advantage of the opportunities

⁶¹⁰ De Courcy-Shea, *Op. Cit.*, p. 315.

⁶¹¹ Shea, *Op. Cit.*, Vol. III, p. 360.

⁶¹² *Ibid.*, Vol. II, p. 585.

for education and culture afforded by the Ursulines.⁶¹³ In 1850, there were 34 religious in the convent, in charge of 100 boarders, 37 orphans and 40 scholars in the free school.⁶¹⁴

While in France, January, 1817, Bishop Dubourg applied to Venerable Mother Barat to secure a foundation of *Ladies of the Sacred Heart* for St. Louis, where he had made his episcopal residence. For some time the decision was reserved, finally consent was granted mainly through the intercession of Madame Phillippine Duchesne, who for eleven years had felt called to the American missions. Leaving France, with three companions, 19 March, 1818, she reached New Orleans, 30 May. Here Bishop Dubourg arranged that the Ladies be received by the Ursulines, Mother Duchesne was especially delighted with the number of little negresses she found here under instruction; this seemed a foretaste of the work dearest to her heart.⁶¹⁵

It was midsummer, 21 August, 1818, before the *Ladies of the Sacred Heart* reached St. Louis, then a mere town of 6,000 inhabitants.⁶¹⁶ After several weeks the Sisters were located at St. Charles (7 September, 1818), about 15 miles above St. Louis, "where," as the Bishop said, "you will have a house

⁶¹³ Shea, *Op. Cit.*, Vol. III, p. 383.

⁶¹⁴ *Cath. Directory*, 1850.

⁶¹⁵ Abbé Baunard, *Madame Duchesne*, Roehampton, 1879, p. 151.

⁶¹⁶ *Ibid.*, p. 168.

with a garden and orchard . . . while we consider what shall be your destination.”⁶¹⁷

In the month of October, the Ladies opened school at St. Charles for children of all classes;⁶¹⁸ Madame Duchesne would have liked to admit the negro and half-caste children into the Free School with the whites, but she was warned against this policy; nevertheless she was advised not to refuse these children should they present themselves for the day schools, academies, or even for the novitiate.⁶¹⁹ Though the poor school was rapidly filled, there were only three boarders, this condition, together with the ignorance and hopeless self-indulgence of the children and their parents, as well as their absolute rebellion against anything conducive to true education and culture, soon made it necessary to close St. Charles'. It was decided, therefore, in 1819, to remove to Fleurissant, Mo.⁶²⁰

Nine years later, 25 March, 1828, when the Jesuits were leaving St. Charles' for the Osage missions, their superior gave to Mother Duchesne, the deed of donation for their former Convent, which he had bought with the hope that the Ladies of the Sacred Heart might return.⁶²¹ The school at St. Charles was reopened in 1828, October, fifty children registered. The work prospered, and in 1850 there were at St. Charles' 18 Ladies in charge of

⁶¹⁷ Abbé Baunard, *Madame Duchesne*, Roehampton, 1879, pp. 171-2.

⁶¹⁸ *Ibid.*, p. 182.

⁶¹⁹ *Ibid.*, p. 183.

⁶²⁰ *Ibid.*

⁶²¹ *Ibid.*, p. 293.

20 boarders, 20 day scholars and 40 pupils in the Free School.⁶²²

The Ladies reached Fleurissant, their second house in United States, Christmas Eve, 1819; after Christmas they opened an Academy. When in May, 1820, the number of boarders had reached twenty, it was decided to open a novitiate. The first reception took place at Fleurissant, or St. Ferdinand, as it was more commonly called, 22 November, 1820. Vocations came rapidly. In 1822, the Catholic Directory reports five novices and seven postulants at Fleurissant.⁶²³

In April, 1825, Madame Duchesne began the work dearest to her heart, a school for Indian children. So great was the success of the venture, that Madame Duchesne obtained from Mother Barat the permission to set aside, each year, forever, one-tenth of the income of the American houses for the support of Indian schools.⁶²⁴ The boarding school meanwhile had failed so that "thus, after eight years of labor and suffering, all the Sacred Heart had achieved at Fleurissant was a work for the Indians, poor schools, a small novitiate struggling against poverty and difficulties."⁶²⁵ The Ladies persevered here, however, until 1840, when the novitiate was

⁶²² *Cath. Directories*, 1847 and 1850.

⁶²³ *Cath. Directory*, 1822.

⁶²⁴ Baunard, *Op. Cit.*, p. 264.

⁶²⁵ *Ibid.*, p. 265.

transferred to McSherrystown, Pa. The school was closed in 1844.⁶²⁶

The Catholic Directory of 1822 carries, also, a notice of a Sacred Heart foundation in southern Louisiana :

“The Ladies of the Sacred Heart are at this moment forming an establishment for the education of young ladies, at Opelousas, upon the liberal foundation of Mrs. Charles Smith, pursuant to the plans of her venerable husband.”⁶²⁷

This charitable widow offered her estate, “Grand Coteau,” about three hundred leagues south of St. Louis, and sixty above New Orleans, for the purpose of founding an Academy, upon the sole condition that she might spend her remaining days in the Convent there.

Bishop Dubourg accepted for the Ladies of the Sacred Heart this very desirable property, and both boarding and day schools, as well as a Free School for poor children, were commenced here 1 October, 1821.⁶²⁸ Soon afterwards, a novitiate was begun, and on the Feast of St. Ignatius, 1822, the first reception was held at Grand Coteau. The Young Ladies Academy at Grand Coteau prospered from the foundation; twenty years later (1841) there

⁶²⁶ Baunard, *Op. Cit.*, p. 264.

⁶²⁷ *Cath. Directory*, 1822.

⁶²⁸ Baunard, *Op. Cit.*, pp. 22-24, also p. 231.

were 124 boarders under the care of 24 Nuns;⁶²⁹ owing to the Mexican War, however, the number was temporarily reduced in 1850 to 70 boarders, but the school was still prosperous, and had undertaken also the establishment of an orphan asylum at Grand Coteau.⁶³⁰

On 26 July, 1826, His Holiness, Pope Leo XII divided the diocese of Louisiana, establishing in its place, the two dioceses of New Orleans,⁶³¹ and St. Louis. Bishop Rosati, since 1823 Coadjutor⁶³² to Bishop Dubourg, now became Bishop of St. Louis, while Reverend Leo Raymond de Neckere became first bishop of New Orleans.⁶³³

DIOCESE OF NEW ORLEANS

Before the erection of this see, the *Ursulines*, as we have noted, already had an establishment in the suburbs of New Orleans, while the *Ladies of the Sacred Heart* had a school at Grand Coteau (1822) and were just completing arrangements for another at St. Michael, about 60 miles north of New Orleans.⁶³⁴

At St. Michael's, Acadia Co., the population was mainly French; the Ladies received, therefore, a cordial welcome. On their arrival, at the close of

⁶²⁹ *Cath. Directory*, 1841.

⁶³² *Ibid.*, p. 384.

⁶³⁰ *Ibid.*, 1850.

⁶³³ *Ibid.*, p. 666.

⁶³¹ *Shea, Op. Cit.*, Vol. III, p. 368. ⁶³⁴ Baunard, *Op. Cit.*, p. 275 ss.

the year 1825, 3 November, they found everything in readiness to receive them, a splendid house and several acres of ground having been provided.⁶³⁵ In 1826 school was opened, and the first registration showed seventeen boarders; later a novitiate also was begun. The foundation prospered; in 1840 there were 42 Religious at St. Michael who took care of 200 boarders in the Academy, and 40 orphan girls in St. Michael's Asylum.⁶³⁶

In 1825, 14 November, three *Loretines* made an establishment at Assumption, La Fourche, near Opelousas, La. This foundation was never successful, so in 1828 it was dissolved. Two of the Sisters joined the Ladies of the Sacred Heart nearby, and the school was reopened. La Fourche proved only an overwhelming expense to the Sisters, however, so in 1832, it was necessary to suppress it finally.⁶³⁷

In November, 1833, the ravages of the cholera had assumed such proportions in Louisiana, that a colony of *Sisters of Charity* came from Emmitsburg to take charge of the hospital. Seven others took charge of the Poydras Orphan Asylum, which soon had so many applicants that in 1838, it was necessary to build. The new Asylum, St. Patrick's, was confided to the care of the same Sisterhood.⁶³⁸

In gratitude for their unselfish service during the

⁶³⁵ Baunard, *Op. Cit.*, p. 275 ss.

⁶³⁶ *Cath. Directory*, 1841.

⁶³⁷ Minogue, Loretto, *Op. Cit.*, p. 79 ss.

⁶³⁸ Shea, *Op. Cit.*, Vol. III, p. 666.

cholera and yellow fever epidemics, the Legislature of Louisiana granted these Sisters of Charity land near Donaldsonville, La., for a novitiate where others might be trained to their heroic life; a general subscription was made throughout the diocese by Bishop Blanc to defray the expense of the necessary buildings.⁶³⁹ A boarding school was opened here also and both novitiate and academy were dedicated to St. Vincent de Paul. About the same time, the Sisters opened two free schools, one in New Orleans, and one in St. Mary's, Baton Rouge, La.⁶⁴⁰

The *Congregation of Our Lady of Mt. Carmel*, known as Carmelite Sisters, established (1838) a foundation in Claude St., New Orleans; here they conducted a boarding school for "younger persons of color."⁶⁴¹ They had in 1850, 20 boarders, and 65 day scholars.⁶⁴² In 1846 these Sisters opened a second school (for white children) at Vermillionville, La.⁶⁴³

DIOCESE OF MOBILE

Pope Leo XII, on 26 August, 1825, erected the State of Alabama and the Floridas, which until that time had been under the jurisdiction of the diocese

⁶³⁹ Shea, *Op. Cit.*, Vol. IV, p. 268.

⁶⁴⁰ *Cath. Directory*, 1850.

⁶⁴¹ *Cath. Directory*, 1839.

⁶⁴² *Ibid.*, 1850.

⁶⁴³ *Ibid.*, 1847.

of Louisiana, into a Vicariate-Apostolic under the direction of Reverend Michael Potier, who was created Bishop of Oleno.⁶⁴⁴

In May, 1829, this district became the diocese of Mobile.⁶⁴⁵ Realizing that the success of his plans, rested upon the younger generation he desired at once to secure Religious for the education of youth.⁶⁴⁶

In 1833, accordingly, he secured from Georgetown a colony of five *Visitation Nuns* who, with Mother Margaret Marshall as Superior established a Convent and Academy at Mobile.⁶⁴⁷ They were installed provisionally in a country home until the completion of their Convent. Their Academy was opened 1834 at Summerville, about three miles from Mobile. After five years the number of Sisters had more than doubled, and in 1850 there were twenty-five Sisters in charge of 60 pupils in the Academy.⁶⁴⁸

The *Sisters of Charity* from Emmitsburg came to Pensacola in 1833 to open a Free School and the following year they took charge of another free school in St. Augustine.⁶⁴⁹ In the episcopal city, Mobile, these Sisters established successively an Orphan Asylum, and Academy and a Free School, register-

⁶⁴⁴ *Shea, Op. Cit.*, Vol. III, p. 388.

⁶⁴⁵ De Courcy-Shea, *Op. Cit.*, p. 624.

⁶⁴⁶ *Ibid.*, p. 623.

⁶⁴⁷ *Shea, Op. Cit.*, Vol. III, p. 699.

⁶⁴⁸ *Cath. Directory*, 1850.

⁶⁴⁹ *Shea, Op. Cit.*, Vol. III, p. 699.

ing respectively in 1850, 80 orphan girls, 50 boarders, and 60 poor children. In two other Free Schools in Mobile, the Sisters of Charity taught 200 poor children.⁶⁵⁰

Les Dames de la Retraite after many wanderings through the States, attempted to establish an Academy at St. Augustine, in 1838; failing there, they removed to Pensacola and at the same time opened a Select School for Girls in Mobile. Both schools met the same fate that had attended their efforts in Philadelphia and Charleston; the Dames finally withdrew from the country.⁶⁵¹

DIOCESE OF NATCHEZ

"Since Fathers Marquette and Joliet ended their voyage of discovery at an Arkansas settlement in Mississippi, (1668-74) and La Salle brought Recollect Priests on his first expedition, the Mississippi region had been Catholic. Despite the Indian uprising in 1727 the people still maintained their religion, though for years they had not the consolation of the Sacraments."⁶⁵² The region passed successively under French, English and Spanish domination, until it was incorporated in the United States of America. Then until 1837 Mississippi was

⁶⁵⁰ *Cath. Directories*, 1848-1850.

⁶⁵¹ Shea, *Op. Cit.*, Vol. III, p. 701.

⁶⁵² De Courcy-Shea, *Op. Cit.*, p. 601.

under the jurisdiction of the Bishops of Louisiana and New Orleans, respectively.

Finally on July 27th of that year (1837) Pope Gregory XVI erected the see of Natchez. It was not until 14 March, 1841, that the first Bishop, Right Reverend John Mary Joseph Chanche, took possession of his see.

So urgent was the demand for churches in the diocese, that for some years the good Bishop was obliged to defer his cherished plan of bringing religious for the education of youth.⁶⁵³

In January, 1848, the *Sisters of Charity* from Emmitsburg opened St. Mary's Orphan Asylum and also a Free School in Natchez. In 1850, there were 80 children in attendance at the Free School.⁶⁵⁴

VICARIATE OF TEXAS

(Later DIOCESE OF GALVESTON)

Texas was under the jurisdiction, political and ecclesiastical, of Mexico until 1830, when by civil war, it obtained its freedom and became an independent republic. Its population at this time (1830) was both Spanish and Irish, and to a great extent Catholic, so in 1842 a Vicariate-Apostolic was established, in care of Reverend John Mary Odin, who the same year was consecrated Bishop of Claudiop-

⁶⁵³ De Courcy-Shea, *Op. Cit.*, p. 601.

⁶⁵⁴ *Cath. Directory*, 1850.

olis. Though there were only four priests in the district, new churches were erected and schools opened.⁶⁵⁵

Pope Gregory XVI established the see of Galveston, 1847. The first official act of Bishop Odin, after his accession to this see, was to invite the Ursulines of New Orleans to make a foundation in Galveston. Undismayed by the Mexican War, four *Ursuline nuns*, and three French postulants set out for Galveston in 1847. Here they opened their Academy, 1 January, 1848, and soon had sixty pupils, both Catholics and non-Catholics recognizing their superiority as teachers.⁶⁵⁶ After two years, Bishop Odin secured two Ursulines from Three Rivers, Canada (1849), to assist with the higher classes. At the bombardment of Galveston during the Civil War (10 May, 1863), this convent was converted into a hospital, but so great was the eagerness of the pupils to return, that next fall the classes were filled to capacity.

In September, 1848, the Bishop visited San Antonio, where he was anxious to establish a second Academy, the Ursulines of Galveston having signified their willingness to undertake this difficult task. He obtained ground, and made contracts for the proposed buildings. Owing to the unsettled condition of the country, however (Mexican War dis-

⁶⁵⁵ Vogel, *A.C.H.S. Records*, Vol. I, p. 228; also De Courcy-Shea, *Op. Cit.*, p. 676.

⁶⁵⁶ Vogel, *Ibid.*

trict), it was 1851 before the foundation was undertaken.⁶⁵⁷

In that year five Ursulines from Galveston and New Orleans, together with Mother St. Joseph from Brignolles, Frances established a boarding school, select day school, and a Free School at San Antonio.⁶⁵⁸

In 1850 there were Free Schools under the care of the diocesan clergy at Brown's Settlement, Cummings Creek, Brazoria, and Castorville.⁶⁵⁹ These schools were later confided to the care of the Sisters of various teaching communities.

In order to meet the educational needs of the diocese Pope Pius IX by brief of 10 February, 1876, dispensed the Ursulines in Galveston from the Rule of cloister so that they might engage in parochial school work.⁶⁶⁰

⁶⁵⁷ Shea, *Op. Cit.*, Vol. IV, p. 290.

⁶⁵⁸ Vogel, *Ibid.*, p. 232.

⁶⁵⁹ *Cath. Directory*, 1850.

⁶⁶⁰ Vogel, *Ibid.*, p. 232.

MISSOURI AND IOWA

State Constitutions of Missouri, Iowa.

Diocese of St. Louis: 1818—Ladies of the Sacred Heart; 1823—Sisters of Loretto; 1836—Sisters of St. Joseph; 1836—Sisters of Charity; 1844—Visitation Nuns; 1846—Ursulines; 1849—Sisters of Good Shepherd.

Diocese of Dubuque: 1843—Sisters of Charity of the B. V. M.

Diocese of Little Rock: 1838—Sisters of Loretto.

The history of secular education in *Missouri* is merely an epitome of that of its sister states in the Middle West. While the Constitution adopted 10 August, 1821, devotes an entire article to the discussion of the benefits and necessity of education, to the Commonwealth, the legislation thereon is of so vague and general a nature as to prove absolutely valueless.⁶⁶¹

Iowa's Constitution, adopted 28 December, 1846, makes more definite provision,⁶⁶² but both are equally defective in making no individual responsible for the success of educational ventures. Boards of

⁶⁶¹ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1323.

⁶⁶² *Ibid.*, p. 1330.

education and General Assemblies, at least before 1850, considered the powers vested in them for the furtherance of education, rather in the light of honors than obligations, consequently no results were attained.

Missouri made no advance until 1 January, 1876, when her constitution, amended 6 June, 1865, went into effect. Then with the appointment of a superintendent of Public Instruction, her educational status was established.⁶⁶³

DIOCESE OF ST. LOUIS

With the dissolution of the diocese of Louisiana, and the erection of the see of New Orleans in the south and St. Louis in the north of that region, Bishop Rosati, appointed for St. Louis, was consecrated, 20 March, 1827. His see had jurisdiction over Missouri, Western Illinois, Arkansas and all the territory west to the Pacific.⁶⁶⁴ For years he had labored both as priest and coadjutor Bishop in this district, so that the task of organizing the new diocese was already well under way.

The *Ladies of the Sacred Heart* had two foundations in Missouri, as noted above, at St. Charles and St. Ferdinand, while arrangements for a third were under consideration.

⁶⁶³ *Govt. Ed. Report*, 1892-93, Vol. II, p. 1349.

⁶⁶⁴ *Shea, Op. Cit.*, Vol. III, p. 395.

In June, 1826, M. Niel, curé of St. Louis, while visiting Paris, had asked Mother Barat to establish a house in his parish. Mother Duchesne was accordingly deputed to investigate the prospects of a foundation in St. Louis. Immediately Mr. Mullamphy, a wealthy magistrate (and later Judge), offered to make over to the Ladies of the Sacred Heart, twenty-four acres of ground, with a house, almost new, and five thousand francs for first expenses, upon condition that the nuns agreed to take into their houses forever, twenty orphans between the ages of four and eight years of age. For the support of these children, he agreed that he and his heir were to provide a donation each year. Their food and clothing were to be of the simplest, and if the Sisters desired, these orphans might be kept until their eighteenth year. Whenever they left, their benefactor promised to give them a small sum. It was stipulated, likewise, that in the same house, the nuns might have a boarding and day school.⁶⁶⁵

After much deliberation in France and in America, the generous offer was accepted, and two Sisters went to St. Louis, 2 May, 1827. The orphanage was opened immediately but the Ladies decided to await reinforcements from France before commencing the boarding school. The French nun arrived in the autumn, and the Academy was opened 9 September, 1827.⁶⁶⁶ The situation of the school just outside St.

⁶⁶⁵ Baunard, *Op. Cit.*, pp. 278-79.

⁶⁶⁶ *Ibid.*, p. 281.

Louis (though now in the heart of that city) commended itself to parents and the registration numbers mounted rapidly. In 1837, ten years after its foundation, Sacred Heart Academy had 60 boarders, 80 scholars in the select day school, and 22 orphans in charge of 16 Sisters.⁶⁶⁷ In 1850 there were 29 religious, with a corresponding increase in the schools; the Sisters had opened, in addition, a Free School in which 70 pupils received gratuitous instruction, while 32 orphans (12 beyond the number first stipulated by Mr. Mullamphy) found a home with the Sisters.⁶⁶⁸

The next Sacred Heart foundation in Missouri was for the benefit of the Indians, who in 1835, by act of Congress were formally notified to move to Indian Territory. One band of Pottawatomies, as we have noted, remained for some time longer near Vincennes, Indiana, until finally forced westward to Sugar Creek reservation.⁶⁶⁹

At Mother Duchesne's earnestly repeated solicitations, permission was accorded from France for a Sacred Heart foundation at Sugar Creek, Kansas, and Madame Gallitzine, Visitor of the Community, was deputed to make the necessary provisions for the mission. The Ladies of the Sacred Heart left St. Louis, 29 June, 1841, Feast of Sts. Peter and Paul, and reached the land of the Pottawatomies,

⁶⁶⁷ *Cath. Directory*, 1838.

⁶⁶⁸ *Ibid.*, 1850.

⁶⁶⁹ Baunard, *Op. Cit.*, p. 356 ss.

9 July.⁶⁷⁰ The story of their welcome by these Indians who, for generations, had been Catholics, reads like a medieval romance.⁶⁷¹ The village was situated in the midst of immense prairies, nine hundred miles in length, and in width extending to the foothills of the Rocky Mountains. Here the Pottawatomies were surrounded by other Indian tribes, for the most part, savage in the extreme.⁶⁷²

While still occupying the hut of one of the savages, pending the completion of their "Convent," the Ladies opened their first school, 19 July, 1841, Feast of St. Vincent de Paul.⁶⁷³ Fifty young girls registered the first day.

"The greatest difficulty was the language . . . the teachers had to begin by being scholars. Two Indian women taught them Pottawatomy, and at the end of a fortnight, they were able to sing hymns in that language, though not yet able to speak it. . . . 'As soon as we could,' Madame Mathevon writes, 'we taught our Indians prayers and the Litany of the Blessed Virgin always sung after their Vespers. . . . Soon our cabin could not hold all our scholars, and we made a large room with green branches. Our children are very intelligent and understand all that we teach them, with the greatest ease.' " ⁶⁷⁴

While the Jesuits instructed the men and boys in agriculture, the Madames taught the women and

⁶⁷⁰ Baunard, *Op. Cit.*, p. 360.

⁶⁷¹ *Ibid.*, p. 364.

⁶⁷² *Ibid.*, p. 336.

⁶⁷³ *Ibid.*, p. 367.

⁶⁷⁴ *Ibid.*, p. 367-8.

girls how to cook, spin, weave, sew, and make garments. The mission continued to prosper not only among the Pottawatomies, but also among other tribes, who desirous of progress, came voluntarily for instruction to Sugar Creek.⁶⁷⁵

Soon after the coming of the Sacred Heart to Fleurissant, the *Sisters of Loretto* from Kentucky, likewise, made a foundation in Missouri. Even before the death of their saintly founder, Father Nerinckx, twelve Loretines, at the request of Bishop Dubourg, opened a school in Perry County, Mo., 12 May, 1823. After several months of keenest poverty and privation here, their house was enlarged, so that they were enabled to have both chapel and school. Here they opened, September, 1823, with six scholars.⁶⁷⁶ The number steadily increased, and soon the Sisters were able to provide, also, a shelter for Indian girls. This was twice destroyed by fire, but in 1838 the Sisters established a branch house at Cape Girardeau, and to this more prosperous mission, about 1845, the foundation of Bethlehem, Perry county, was removed.⁶⁷⁷

St. Vincent's, Cape Girardeau, thus became the Motherhouse of the Missouri foundations of the Loretines. Both Academy and Day school prospered here, and today, St. Vincent's still ranks

⁶⁷⁵ Baunard, *Op. Cit.*, pp. 368-75.

⁶⁷⁶ Minogue, *Loretto, Op. Cit.*, pp. 58-59.

⁶⁷⁷ *Ibid.*, pp. 113-14.

among the foremost educational institutes of Missouri.⁶⁷⁸ Two other foundations were made by the Sisters of Loretto in Missouri: at St. Mary's, New Madrid, and St. Michael's, Frederickstown, both in 1832.⁶⁷⁹ Both these academies, however, were short-lived, being merged with other Lorette foundations. St. Genevieve, Mo., had been sacred to the Lorettes, since Father Nerinckx, their founder, had breathed his last there; here seven Sisters made a foundation in 1838, but they were not destined to remain. Ten years later, St. Genevieve's sent a foundation to the Osage Missions, but in 1858, Loretto sold the property to the Sisters of St. Joseph from Carondelet, who continued the boarding school.⁶⁸⁰

The Osage Reservation, Kansas, was four days' journey beyond Westport, now Kansas City. Thither the Sisters had been called by the Jesuits of Missouri, now in charge of the mission, in the land where for several years the Presbyterians had vainly attempted to Christianize the Indians. When the Presbyterians, finding they could make no progress, abandoned the Indians, the United States Government, at the request of the Indians themselves, had placed the mission in the hands of the Jesuits. Four Sisters reached the settlement on the Nesho River, Kansas, towards the end of September, 1847, and

⁶⁷⁸ Minogue, *Loretto, Op. Cit.*, pp. 114-15.

⁶⁷⁹ *Ibid.*, p. 235.

⁶⁸⁰ *Ibid.*, p. 112 ss.

after many hardships, the school was established. As in other Indian foundations, the teaching consisted of a maximum amount of domestic economy, and a minimum of book-lore. Several orphans, too, were taken at the Convent.⁶⁸¹

Following the treaty of 1866, however, the Osages were obliged to abandon the lands they had so faithfully cultivated, and they were driven westward. As the religious care of the Osages, contrary to their own wish, was then confided by the Government to Quakers, the Sisters were debarred from accompanying them, as they had planned. The mission was transformed into a school for whites, and later developed into St. Ann's Academy, still widely known in Kansas.⁶⁸²

The mission at Fleurissant, conducted 1819-1844, by the Ladies of the Sacred Heart, as noted above, was in 1847, at the request of the Pastor, Reverend Judicus Van Assche, S.J., confided to the care of the Lorettes. Here the Sisters opened an Academy and Free School, September, 1847.⁶⁸³

"Their day school brought no revenue. Their boarders numbered only fifteen. Their school apparatus was homemade. More than once during the winter of 1847-48, starvation was imminent."⁶⁸⁴

⁶⁸¹ Minogue, *Loretto, Op. Cit.*, p. 131.

⁶⁸² *Ibid.*, p. 134.

⁶⁸³ *Ibid.*, p. 122.

⁶⁸⁴ *Ibid.*, p. 124, citing Rev. Jas. Conway, S.J.

The after years, however, brought success to the Academy, and thus insured the continuance of the Free School, so potent for good in that district.

Bishop Rosati, in 1836, desirous of broadening the scope of elementary education in St. Louis, sent a request to the Motherhouse of the *Sisters of St. Joseph* at Lyons, for a colony of religious for his diocese. Six Sisters responded. For a few months they resided at Cahokia, Ill., but soon they took possession of their permanent home in Carondelet, near St. Louis.⁶⁸⁵ They founded here, besides the Motherhouse and Novitiate, an Academy for Young Ladies and a Deaf and Dumb Asylum, the first of its kind in the country. All these ventures met with success: in 1850 there were registered 50 boarders, 80 day scholars, 19 orphans and 8 deaf and dumb children under the care of seven professed Sisters and 10 members of the Novitiate.⁶⁸⁶ In addition, five Sisters of the same community conducted a Free School on 7th Street, St. Louis, while the Male Orphan Asylum provided a home for 150 boys under the care of nine Sisters of St. Joseph.⁶⁸⁷

"All the houses of the Sisters of St. Joseph in United States and Canada, (except those of Cincinnati, New Orleans, St. Augustine, and Savannah) owe their origin either directly or indirectly to the

⁶⁸⁵ *Cath. Directory*, 1896.

⁶⁸⁶ *Ibid.*, 1850.

⁶⁸⁷ *Ibid.*

Motherhouse at St. Louis. The first colony to go forth from Carondelet was for the Philadelphia foundation, 1847."⁶⁸⁸

In 1836, also, Bishop Rosati secured from Emmitsburg, *Sisters of Charity* for St. Louis. Under their energetic superior, Sister Angela Hughes (sister of Archbishop Hughes) they opened a hospital under the Patronage of St. Louis. After a few years they commenced, also, a first-class Free School; this was chartered, in 1845, by the Legislature of Missouri.⁶⁸⁹ For the support of this school and the improvements necessary for maintaining its standard, it was found advisable in 1850, to open also a select school. In 1850 the Free School registered 235, the select school 65 pupils.⁶⁹⁰

From their coming to St. Louis, the Sisters of Charity had endeavored to support at their hospital, a limited number of orphans. By the generous aid of Mrs. Anne Biddle, however, they were enabled, in January, 1845, to open a new and splendidly equipped St. Mary's Asylum on 10th Street. In connection with this they founded two Free schools, one for English-speaking children, the other for Germans. The registration, 1850, showed 120 children in the Asylum, 120 in the English and 130 in the German school.⁶⁹¹ About 1848, the Sisters

⁶⁸⁸ *Cath. Directory*, 1896, p. 679.

⁶⁸⁹ *Cath. Directory*, 1850.

⁶⁹⁰ *Ibid.*

⁶⁹¹ Shea, *Op. Cit.*, Vol. IV, p. 219.

took charge also of St. Philomena's Free School, St. Louis; here the following year they commenced a Novitiate, also a Select School for the support of both institutions. The 1850 registration numbered 160 in the Free School and 60 in the Select School.⁶⁹²

As early as 1833, *Visitation Nuns* from Georgetown had established a convent at Kaskaskia, Ill.⁶⁹³ Later these nuns found it advisable to remove to St. Louis. Here they joined another convent of Visitation Nuns, who had previously taken steps to found a convent and Academy there. The two communities united, proceeded to occupy a new convent on Decatur Street.⁶⁹⁴ In 1850 they had 31 professed Sisters and 4 novices in the Convent.⁶⁹⁵

In order to provide more especially for the children of German parentage in St. Louis, Archbishop Kenrick (Peter Richard) in 1846, secured a colony of *Ursulines* from Raab, Hungary and Lanschut, Germany, under the direction of Mother Magdalen Stehlin.⁶⁹⁶ These Sisters, on their arrival, occupied a small wooden building and labored amid many hardships, nevertheless, they succeeded within a few years, in establishing an Academy and several day schools in St. Louis and vicinity.⁶⁹⁷

⁶⁹² Shea, *Op. Cit.*, Vol. IV, p. 218.

⁶⁹³ *Cath. Directory*, 1850; also Shea, *Ibid.*

⁶⁹⁴ *Ibid.*

⁶⁹⁵ *Cath. Directory*, 1850.

⁶⁹⁶ Shea, *Ibid.*, p. 220-21.

⁶⁹⁷ Vogel, *Op. Cit.*, p. 227.

In 1849 the *Sisters of Good Shepherd* established on Menard Street, St. Louis, a convent of their order for the care of erring women.⁶⁹⁸ The following year these Sisters received material encouragement in this work of charity, by a donation from Mrs. Anne Lucas Hunt, of an entire square of ground, whereon to erect buildings necessary for the work undertaken.⁶⁹⁹

Besides the schools already mentioned in St. Louis, there were in 1850, the following Free Schools under the direction of the Jesuit Fathers, for the education of boys:

St. Francis Xaviers', St. Joseph's, St. Patrick's, the Cathedral, also academies at St. Ferdinand, Fleurissant, St. Charles, Washington, and Westphalia.⁷⁰⁰

DIOCESE OF LITTLE ROCK

The Sovereign Pontiff, Gregory XVI, in 1843, erected the State of Arkansas into a diocese with Indian Territory, detaching it from that of St. Louis, and appointing as first Bishop, Reverend Andrew Byrne of the diocese of New York. Bishop Byrne was consecrated at St. Patrick's Cathedral, New York, 10 March, 1844. After his first visitation of the diocese, the same year, he wrote:

⁶⁹⁸ Shea, *Op. Cit.*, p. 220.

⁶⁹⁹ *Ibid.*, p. 222.

⁷⁰⁰ *Cath. Directory*, 1850.

"Within the whole diocese of Little Rock, there exist no means to erect a single altar." ⁷⁰¹

Six years before, three Sisters had gone to St. Genevieve, Pine Bluff, Ark., where they opened St. Mary's Convent, 11 Oct., 1838; ⁷⁰² in 1842, however, the *Sisters of Loretto* removed to St. Ambrose, Post Arkansas, where again they endeavored to conduct a school, until their recall to the Motherhouse, Ky., 1845 ⁷⁰³ Another short-lived establishment of the Lorettes in Arkansas was that of St. Joseph, Little Rock; founded in 1841, by four Sisters, it also was closed, 1845, the Sisters following the St. Ambrose Community to Kentucky. ⁷⁰⁴

In 1848, the Bishop purchased a fine house near Van Buren, where he hoped to establish the Sisters of Charity; two years later he visited Europe in an endeavor to turn the tide of immigration towards Arkansas, and to secure Priests and Sisters of Mercy for his diocese, which at that time (1850) had no Catholic School or Catholic Sisterhood. ⁷⁰⁵

DIOCESE OF DUBUQUE

On July 28, 1837, Pope Gregory erected the see of Dubuque, in a city not yet four years old; he appointed as first Bishop Reverend Matthias Loras,

⁷⁰¹ Shea, *Op. Cit.*, Vol. IV, p. 283.

⁷⁰² Minogue, *Op. Cit.*, *Loretto*, p. 112.

⁷⁰³ *Ibid.*, p. 113.

⁷⁰⁴ *Ibid.*

⁷⁰⁵ Shea, *Op. Cit.*, Vol. IV, p. 283 ss.

assigning to his jurisdiction that section of the Wisconsin Territory between the Mississippi and Missouri Rivers.⁷⁰⁶

Two years later Bishop Loras purchased three acres of land adjoining his cathedral lot in Dubuque, for the express purpose of establishing a literary and benevolent society. A second lot with a house already erected was bought for the use of the expected Sisters of Charity.⁷⁰⁷

During the furor of the "Know Nothing" movement in Philadelphia, the Very Reverend Terence C. Donaghoe, came to Dubuque, bringing with him several members of the *Sisterhood of Charity of the Blessed Virgin Mary*,⁷⁰⁸ which he had established some years before in Philadelphia. The property already purchased was placed at the disposal of these Sisters, and through the generosity of Mrs. St. Amand, who gave additional property, the Sisters opened their Academy almost immediately. After the burning of their Philadelphia Convent in 1844⁷⁰⁹ the few postulants who had remained in Philadelphia came also to Dubuque. In 1850 the Sisters had increased to 13; these with 7 novices cared for 60 pupils in the Academy, and also in a day school, opened 1849.⁷¹⁰

⁷⁰⁶ Shea, *Op. Cit.*, Vol. III, p. 702.

⁷⁰⁷ *Cath. Directory*, 1839.

⁷⁰⁸ Shea, *Ibid.*, Vol. IV, p. 244; also Kirlin. (See Philadelphia.)

⁷⁰⁹ *Ibid.*

⁷¹⁰ *Cath. Directory*, 1850.

In 1844, the Sisters opened another Academy at Davenport, Ia. The Catholic Directory of 1845 carries a notice to the effect that "St. Joseph's Prairie, a beautiful and extensive tract of land about 8 miles from Dubuque, is intended for the Motherhouse of the Sisters of Charity of the B. V. M."⁷¹¹ A boarding school was opened here in 1849. This foundation received very material aid from generous Philadelphians, who purchased for the Sisters, property adjacent to their convent; this tract, one square mile in extent they proffered as some slight compensation to the Sisters for the outrages of 1844.⁷¹² The new Academy, in 1850, registered twenty-two boarders.⁷¹³

⁷¹¹ *Cath. Directory*, 1845.

⁷¹² *Ibid.*, 1850.

⁷¹³ *Ibid.*

OREGON

Diocese of Oregon: 1847—Sisters of Notre Dame de Namur.

DIOCESE OF OREGON CITY

Oregon was visited at an early day by the Spaniards, and later contested by American and English claimants for the territory, composed chiefly of the employees of the rival fur trading companies of Mr. Astor and the Hudson Company. These mercantile bodies employed mainly Canadians and Catholic Iroquois from Canada, many of whom subsequently settled in the Willamette Valley (now part of Washington).⁷¹⁴

In 1838 the first resident priests sent by the Bishop of Quebec, settled in Oregon; in 1843, Pope Gregory XVI established the Vicariate-Apostolic of Oregon and placed it in charge of Reverend F. N. Blanchet, who was consecrated Bishop of Philadelphia (in partibus).⁷¹⁵ This district was raised to the rank of an Archbishopric three years later (1846), and made the metropolitan for eight dioceses:

⁷¹⁴ De Courcy-Shea, *Op. Cit.*, p. 655.

⁷¹⁵ *Ibid.*

Oregon City, Walla Walla, Colville, Fort Hall, and four Canadian dioceses.⁷¹⁶

At the request of Bishop Blanchet, a colony of *Sisters of Notre Dame de Namur* left Brest, France, 22 February, 1847, in care of Father de Smet. Their journey carried them across the Atlantic, round Cape Horn, then north in the Pacific to the mouth of the Columbia River. From Astoria, they journeyed by land to Willamette, where they were met by an escort of one hundred Indians, representatives of the tribes of Chinooks, Oregons, Wallawallas, and a few haughty Dakotahs.⁷¹⁷

Here the missionaries had already established St. Joseph's College, where forty half-breed and Indian boys were receiving a Catholic education and religious training.⁷¹⁸

A house had been begun for the Sisters, but mechanics were so scarce that the Sisters were obliged to assist with the work. They took possession of their convent in October, and their chapel was dedicated by Bishop Blanchet a few days afterwards. The Notre Dame Academy for Girls was opened here, and in a few weeks registered 50 boarders, most of whom belonged to the tribe of Flatheads. They were docile students and learned quickly, so that the Sisters were encouraged to commence an-

⁷¹⁶ *Cath. Directory*, 1846.

⁷¹⁷ MacLeod, Reverend Donald X. *Devotion to the B.V.M. in America*, New York, 1866, p. 258 ss.

⁷¹⁸ Shea, *Op. Cit.*, Vol. III, p. 316.

other school at St. Paul's, Oregon City, the following year. In 1850, there were thirteen Sisters of Notre Dame in Oregon.⁷¹⁹

An idea of the primitive conditions encountered by these religious who had left the centres of European civilization to labor among North American savages, is well illustrated by a notice in the prospectus of their boarding school issued by the Sisters of Notre Dame :

“Tuition and board per quarter, . . .

100 lbs. flour.

25 lbs. pork or 36 of beef.

1 sack potatoes.

4 lbs. hogs' lard.

3 gallons peas.

4 lbs. candles.

1 lb. tea.

4 lbs. rice . . .” claims that could neither be remitted by mail or paid in advance without loss to the Sisters.⁷²⁰

⁷¹⁹ Shea, *Op. Cit.*, Vol. III, p. 317.

⁷²⁰ MacLeod, *Op. Cit.*, pp. 436-37.

THE MOUNTAIN STATES

The history of schools and the work of Catholic education in the "mountain states," Colorado, Wyoming, the Dakotas, Utah, Idaho and Montana, was developed later than the period covered by this study. Here, also, as in California, New Mexico and Arizona, educational history begins with the Catholic missionary enterprise. The history of schools goes with the history of missions among both Indian and white along the Missouri River and its tributaries. The growth of the Catholic Schools, as in the older East, so in the newer West, generally has been gauged by the growth of Catholic population . . . as at once the recognized need, and the blessing of the people.

BIBLIOGRAPHY

MANUSCRIPTS

Flaget, Right Reverend B. J. Bishop of Louisville, Ky.
Letter of 11 Jan., 1843 to Marc Antony Frenaye, concerning the Sisters of Good Shepherd. This letter is now in the archives of the Cathedral, Philadelphia, Pa.

Gillet, Reverend Louis Florent, Trappist. Letter of 4 May, 1891, from the "Royal Abbey of Hautecombe, Savoie, France, to the Very Reverend Mother Chantal." The original is in French, entitled "Notice sur l'origine de la Congregation des Religieuses du (St.) Imm. Coeur de Marie. fondee a Monroe, Stat du Michigan en 1845. Mg. Lefevre etant Eveque du Diocese, sous le nom primitif a Soeurs de la Providence." The Mss. is in the archives at Immaculata College, Immaculata, Pa.

Holy Trinity Church Records, Philadelphia, Pa.

Madames of the Sacred Heart. Mss. sent from Albany, New York, 1923.

Minute Book of St. Mary's, St. Mary's Church, Philadelphia.

Manuscripts were received from the following Religious Communities:—

Sisters of Charity of the B.V.M., Dubuque, Iowa, 1923

Sisters of Christian Charity, Wilmette, Ill., 1923

Sisters of the Holy Cross, Notre Dame, Ind., 1923

- Sisters of Loretto, Nazareth, Ky., 1923
 Sisters of Mercy, Chicago, Ill., 1923
 Sisters of Notre Dame, Waltham, Mass., 1923
 Sisters of Providence, St. Mary-of-the-Woods, Ind.,
 1923
 Sisters of St. Francis, La Crosse, Wisconsin, 1923
 Sisters of St. Joseph, Chestnut Hill, Phila., 1917
 Sisters, Servants of the Immaculate Heart of Mary,
 Monroe, Mich., 1919
 Sisters, Servants of the Immaculate Heart of Mary,
 Immaculata College, Immaculata, Pa., 1920
 Ursuline Sisters, New Orleans, La., 1923
 Visitation Nuns, Georgetown, D. C., 1923.

NEWSPAPERS

- Catholic Herald*, 16 Jan., 1834. Reverend Nicholas
 O'Donnell, O.S.A., Editor. In archives of the American
 Catholic Historical Society, Phila., Pa.
Broome Republican, 11 Feb., 1841, Broome Co., N. Y. In
 archives of the American Catholic Historical Society,
 Philadelphia, Pa.

COLLECTIONS, REPORTS AND RESEARCHES

- American Catholic Historical Society, Records, 1886-1924.
 Catholic Directory, 1822. This is the first number of the
 Directory. The original consulted here is in the Villa-
 nova College Library.
 Catholic Directory-Almanacs for the years 1833-1850 in-
 clusive.
 Catholic Directories for 1876, 1896, 1923 and 1924.

- Catholic Historical Review, Vol. III, April, 1917-January, 1918. Catholic University of America.
- Catholic Magazine, 1845, Philadelphia. American Catholic Historical Society, Philadelphia.
- Education Reports, 1892, 1893, 1894 and 1895. Government Printing Office, Washington, D. C.
- Louisiana Historical Society Records, New Orleans, La., Vol. II, 1901.
- Pierce's Messages of 1854 and 1855. Congressional Library, Washington, D. C.
- United States Catholic Historical Society, Records and Researches, New York, 1899.
- United States Catholic Historical Magazine,

OTHER SOURCES

- Abbelen, P. M. *Life of Mother Caroline*, Herder, St. Louis, 1893.
- Baunard, Abbè. *Madame Duchesne*, Roehampton, England, 1879.
- Blodgett, James H. in *Government Education Report, 1894-95. Parochial Schools*. Govt. Printing Office, Washington, D. C.
- Brunowe-Browne. *College of Mt. St. Vincent*. P. J. Kenedy & Sons, New York, 1917.
- Burns, Reverend James A., C.S.C. *The Catholic School System in the United States*. Benziger Brothers, New York, 1908.
- Campbell, Reverend Thomas J., S.J., Editor. *Mother Mary Aloysia Hardey*. America Press, New York, 1910.
- DeCourcy, Henry and Shea, John Gilmary, *History of*

- the Catholic Church in the United States.* J. G. Shea, New York, 1879.
- Devitt, Reverend E. I., S.J. *Bohemia.* Records of the American Catholic Historical Society, Vol. 23, June, 1913.
- Flick, Lawrence A., M.D. *French Refugee Trappists in United States.* Records of the American Catholic Historical Society, Vol. I, 1886.
- Guilday, Reverend Peter. *The Life and Times of John Carroll.* Encyclopedia Press, New York, 1922.
- Hassard, John R. G. *Life of Archbishop Hughes.* D. J. Sadlier, New York, 1866.
- Hertkorn, Reverend Francis J. *Retrospect of Holy Trinity Parish,* Phila., 1914.
- Kirlin, Reverend Joseph L. *Catholicity in Philadelphia.* John Jos. McVey, Phila., Pa., 1909.
- MacCabe, Julius. *Directory of the City of Detroit.* Detroit, 1837.
- MacLeod, Reverend Donald X., *Devotion to the Blessed Virgin Mary in North America.* New York, 1866.
- Mahony, Daniel H. *Historical Sketches of Churches and Institutions in Philadelphia.* D. H. Mahony, Phila., 1895.
- Mannix, Mary E. *Memoirs of Sister Louise.* Angel Guardian Press, Boston, 1907.
- McGill, Anne Blanche. *Sisters of Charity of Nazareth,* Kentucky. Encyclopedia Press. New York, 1917.
- McMaster, John Bach. *History of the People of the United States.* Volumes I-V, New York, 1900.
- McSherry. *History of Maryland.* Baltimore, 1850.

- Member of the Order of Mercy. *A Catholic History of Alabama and the Floridas*. New York, 1908.
- Minogue, Anna C. *A Hundred Years from the Pages of Dominican History*. Pustet, New York, 1922.
- *Loretto*. America Press, New York, 1912.
- O'Brien, Reverend F. A. "*Le Pere Juste*." The Nazarene Print, Nazareth, Kalamazoo, Mich., 1904.
- Oblate Sisters of Providence. *Brief History of the Oblate Sisters of Providence*. Normandy, St. Louis Co., Mo., 1905.
- O'Connell, Reverend S. B. *Catholicity in the Carolinas and Georgia*. D. & J. Sadlier, New York, 1879.
- Palladino, S. J. *Indian and White in the Northwest*. Wickersham, Lancaster, 1922.
- Reilly, J. *Conewago Collection of Catholic Local History*. Martinsburg, W. Va., 1886.
- Renshaw, Henry. *The Ursuline Nuns in America*. Records of the Louisiana Historical Society, New Orleans, La. Vol. II, Part IV. December, 1901.
- Schapiro, J. Salwyn, Ph.D. *Modern and Contemporary European History*. Houghton Mifflin Co., New York, 1921.
- Shea, John Gilmary. *The Catholic Church in New England*. Boston, 1891, Vol. I.
- *The History of the Catholic Church in the United States*. Volumes I, II, III, IV. J. G. Shea, New York, 1890.
- *History of the Catholic Missions among the Indian Tribes of North America*. J. G. Shea, New York, 1899.
- Scharf & Westcott. *History of Philadelphia*, 1884.

- Sisters of Mercy. *Reminiscences of Seventy Years*, Chicago, Ill., 1916.
- Sisters of Providence. *Life of Mother Theodore*. Benziger, New York, 1904.
- Sisters of St. Francis. *Our Community*. J. H. Yewdale and Sons Company, Milwaukee, Wis., 1920.
- Sisters of the Holy Cross. *Story of Fifty Years*. Ave Maria Press, Notre Dame, Ind., 1905.
- Sisters, Servants of the Immaculate Heart of Mary. *Records*, American Catholic Historical Society, Phila. Vol. 31. December, 1920.
- Spalding, Right Reverend Martin J. *Catholic Missions in Kentucky*. Louisville, Ky., 1844.
- Tourscher, Reverend F. E., D.D., O.S.A. (Translation) *Bishop Kenrick's Diary and Visitation Records, 1831-51*. Wickersham Press, Lancaster, Pa., 1916.
- (Translation) *Kenrick-Frenaye Letters*. Wickersham Press, Lancaster, Pa., 1920.
- Vogel, Mrs. E. M. *The Ursuline Nuns in America*. Records, American Catholic Historical Society, Phila. Vol. I, 1886.
- Webb, Honorable Benjamin J. *Centenary of Catholicity in Kentucky*. Charles A. Rogers Press, Louisville, Ky., 1884.
- Westcott, Thompson, M.D. *St. Augustine's Parish and the Reverend Michael Hurley, O.S.A. Records*, American Catholic Historical Society, Phila., Vol. I, 1886.
- White, Reverend Charles I. *Life of Mrs. Eliza A. Seton*. New York, 1853, Books I, II, III.
- Wickersham, James Pyle. *History of Education in Pennsylvania*. Wickersham Press, Lancaster, Pa., 1885.

INDEX

Catholic Sisterhood in the United States before 1850.

COMMUNITY	DIOCESE	FOUNDA- TION PAGE
Carmelites	Baltimore	1790 20
Dominican Sisters.....	Bardstown	1822 129
Dominican Sisters.....	Cincinnati	1830 146
Ladies of the Sacred Heart	New Orleans	1818 { 194 197 198 199
Ladies of the Sacred Heart	St. Louis	1818 { 208 210
Ladies of the Sacred Heart	New York	1841 100
Ladies of the Sacred Heart	Philadelphia	1842 68
Les Dames de la Retraite	Philadelphia	1830 83
Les Dames de la Retraite	Charleston, S. C.	1833 189
Les Dames de la Retraite	Mobile	1838 203
Oblates of St. Frances (Later called: Oblates of Provi- dence)	Baltimore	1829 32
Poor Clares	Baltimore	1790 22
Poor Clares	Pittsburgh	1828 76
Poor Clares	Detroit	1830 159
Sisters of Charity of Nazareth	Bardstown	1812 125
Charity of Nazareth	Vincennes	1833 174
Charity of Nazareth	Nashville	1841 136
Charity of St. Joseph	Baltimore	1809 { 26 38

COMMUNITY	DIOCESE	FOUND- TION	PAGE
Sisters of Charity of St. Joseph.....	Philadelphia	1814	50
			55
			57
			71
			72
			76
Charity of St. Joseph	New York	1817	91
			94
Charity of St. Joseph	Wilmington	1830	82
Charity of St. Joseph	Cincinnati	1830	145
Charity of St. Joseph	Albany	1830	107
Charity of St. Joseph	Boston	1831	114
Charity of St. Joseph	Pittsburgh	1832	76
Charity of St. Joseph	Mobile	1833	202
Charity of St. Joseph	New Orleans	1833	200
Charity of St. Joseph	Buffalo	1836	106
Charity of St. Joseph	St. Louis	1836	216
Charity of St. Joseph	Detroit	1844	159
Charity of St. Joseph	Milwaukee	1845	170
Charity of St. Joseph	Natchez	1848	204
Charity of St. Vincent de Paul	New York	1846	98
Charity of the B. V. M.	Philadelphia	1839	62
Charity of the B. V. M.	Dubuque	1843	170
			220
			221
Loretto	Bardstown	1812	120
Loretto	St. Louis	1823	212
			213
Loretto	New Orleans	1825	200
Loretto	Little Rock	1838	219
Mercy	Pittsburgh	1843	77
Mercy	Chicago	1845	181
Mercy	New York	1846	106
Mt. Carmel	New Orleans	1830	201
Notre Dame (de Namur)	Cincinnati	1840	147

COMMUNITY	DIOCESE	FOUND- TION	PAGE
Sisters of Notre Dame (de Namur) ..	Cleveland	1846	154
Notre Dame (de Namur)	Baltimore	1850	35
Notre Dame (de Namur)	Oregon City	1847	223
Notre Dame (School Sisters)	Philadelphia	1848	65
Notre Dame (School Sisters)	Pittsburgh	1847	79
Notre Dame (School Sisters)	Milwaukee	1848	171
Notre Dame (School Sisters)	Buffalo	1849	108
Our Lady of Mercy	Charleston, S. C.	1829	188
Providence	Vincennes	1840	176
St. Francis (Perpetual Adoration) ..	Milwaukee	1849	172
St. Joseph	St. Louis	1836	215
St. Joseph	Chicago	1836	181
St. Joseph	Philadelphia	1847	51 54 59 69 72
St. Ursula	Galveston	1847	205
the Good Shepherd	Bardstown	1843	134
the Good Shepherd	Philadelphia	1849	64
the Good Shepherd	St. Louis	1849	218
the Holy Cross	Detroit	1844	159
the Holy Cross	Vincennes	1854	161
the Holy Cross	Philadelphia	1856	62
the Most Precious Blood	Cleveland	1845	154
Sisters, Servants of the Immaculate Heart of Mary	Detroit	1845	162
Sisters, Servants of the Immaculate Heart of Mary	Philadelphia	1858	64
Trappistines	New York	1813	92
Ursulines	New Orleans	1727	2 194 199
Ursulines	New York	1812	91
Ursulines	Boston	1817	112

COMMUNITY	DIOCESE	FOUND- TION	PAGE
Ursulines	Charleston, S. C.	1834	189
Ursulines	Cincinnati	1845	152
Ursulines	St. Louis	1846	217
Ursulines	Cleveland	1849	155
Visitation Nuns	Baltimore	1799	23
Visitation Nuns	Philadelphia	1848	72
Visitation Nuns	Chicago	1833	180
Visitation Nuns	Mobile	1833	202
Visitation Nuns	St. Louis	1844	217
Visitation Nuns	Richmond	1848	40

MARYGROVE COLLEGE LIBRARY
Standard bearers; the place of
370.973 M33



3 1927 00013634 8

X
Date Due

JO F 20	FEB 4 '47	SE 3 '75	
Mr - 3 '30	JUN 16 '47		
F 12 '32	FEB 11 '48		
My 29 '36	JUN 14 '48		
11 28 '36	SEP 23 '48		
	JUN 27 '50		
NOV 22 '41	JUL 30 '51		
MAR 8 '43	MAY 19 '54		
	OCT 21 '55		
<i>Sept '43</i>	MAY 24 '57		
FEB 4 '44	AUG 1 - '57		
SEP 7	MAR 6 '58		
SEP 7 '44	JUL 17 '58		
JUN 7 '48	APR 6 '59		
SEP 6 - '45	AUG 8 - '59		
MAY 25 '46	MAR 13 '61		
SEP 17 '46	AP 16 '68		
AUG 1 - '51	AP 30 '68		

L. B. Cat. No. 1137

370.973
M33



